The Meadows of Gold and the Mines of Gems

Volume 3

By Al-Masudi

Preface

In the pages of "Meadows of Gold and Mines of Gems" by the esteemed historian Al Masudi, we embark on a captivating journey through the annals of history, exploring the diverse tapestry of humanity and the rich array of cultures that have shaped our world. Originally penned in Arabic, this translation from French seeks to make these invaluable insights accessible to general readers, inviting all to delve into the wonders of ancient civilizations.

Al Masudi, with the guidance of divine wisdom, takes us on a fascinating exploration of the nations descended from Japhet, son of Noah. From the distinct colors, geographical landscapes, to the unique customs that define each civilization, we are presented with a panoramic view of the world's diversity.

Through the tales of Dou-Nowas and his persecutions, the history of Moâwiah and his governance, and the settlements of Berber tribes in the deserts, we witness the ebb and flow of ancient societies. The lineage of the Persians, traced back to Keyomers, offers a glimpse into the rich heritage of this storied civilization.

Al Masudi's meticulous examination extends to the complexities of the soul, the art of divination, and the intriguing beliefs of various cultures. From ghouls and genies to mysterious voices and omens, we are drawn into a world where the mystical and the tangible intertwine.

As we journey through the "Meadows of Gold and Mines of Gems," we encounter the nomadic tribes of the Arabs, the beliefs of the ages of ignorance, and the intriguing stories of transformation and folklore. Through it all, Al Masudi weaves a tapestry of knowledge, offering insights into the ancient world and its enduring mysteries.

This translation, while imperfect like any human endeavor, seeks to ignite the curiosity of readers and inspire a deeper appreciation for the richness of our shared history. It is a testament to the enduring legacy of Al Masudi's work and the timeless allure of the past.

To the general reader, I present this translation as a gateway to the wonders of history, inviting you to explore the "Meadows of Gold and Mines of Gems" and discover the treasures within.

Prasanth. P

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CHAPTER XXXIII.

THE LANDS OF THE ZENDJES AND THE HISTORY OF THEIR KINGS.

When the posterity of Noah spread over the earth, the sons of Kush, son of Canaan, directed themselves towards the west and crossed the Nile. There, they divided themselves: some, namely the Nubians, the Bedjah, and the Zendjes, turned to the right, between the east and the west; the others, in great number, marched towards the setting sun, in the direction of Zagawa, Kanem, Markah, Rawkaw, Ganah, and other parts of the land of the Blacks and the Demdemeh. Those who had turned to the right, between the east and the west, scattered in their turn and formed several nations: the Mékir, the Mechkir, the Berbera, and other tribes of the Zendjes. In one of the preceding chapters, concerning the Abyssinian Sea we spoke about the Berberi strait, the varieties of Blacks inhabiting it, and their communications with Dehlek, Zeïlà, and Naçè.

The land of the Zendjes provides skins of tawny panthers; the inhabitants use them for clothing or export them to Muslim countries. These are the largest panther skins and the most beautiful for making saddles. The Sea of Zendj and Abyssinia is to the right of the Indian Ocean, although these two seas communicate with each other. Tortoise shells are also exported from this country, which are used to make combs, as well as horn for the same purpose. The most common animal in these regions is the giraffe; however, it generally lives in Nubia and is not found in any part of Abyssinia. There is disagreement about the origin of the giraffe: some consider it a variety of the camel; others say its formation is due to the mating of a camel and a panther; still others say it is a distinct species like the horse, donkey, and ox, and not the product of a crossbreeding like the mule, which is formed by the mating of a horse with a she-ass. The giraffe is called "uchtaryav" in Persian. It was sent as a gift from Nubia to the kings of Persia, as well as later offered to Arab kings, the early Abbasid caliphs, and the governors of Egypt. This animal has very long forelegs and neck, and much shorter hind legs; the front legs are the only ones with knees. El-Djahiz, in his Book of Animals, gives long details about the origin of the giraffe. According to him, a large number of fierce beasts and wild animals gather during the summer heat at the edge of vast bodies of water at the end of Nubia. Some resulting matings are sterile, while others give birth to highly varied offspring in form and appearance, including the giraffe. This animal has a cloven hoof; its cleft is depressed and inclined backward because its hind legs are very short. The origin of the giraffe has led to numerous discussions. It has been noted that the Nubian panther reaches great development, while the camel in this country is small and has short legs. An analogous example is cited with young Arabian camels bred by reproductive subjects originating from Kerman or other provinces of Khorasan [camelus bactrianus], giving birth to species called bokhti and jemmazeh. There is never mating between a camel and a bokhti she-camel, and the best products of this species result from crossing the large two-humped camel with young Arabian she-camels; however, the so-called bedjavi and mahari species can also produce bokhti camels. A lengthy account of the giraffe is found in Aristotle's great work on animals; in it, the author explains the functions of each member in the giraffe and in all animals in general. We have borrowed from him, in our book of Questions and Experiments, everything that was good to know on this subject. The giraffe is remarkable for its gentleness and the affection it shows to its family. In this species, as among elephants, there are wild and domesticated ones.

As we have mentioned above, the Zendjes and other tribes of Abyssinia spread along the right bank of the Nile, all the way to the extremity of the Abyssinian Sea. Among all the Abyssinian tribes, only the Zendjes crossed the canal that flows from the upper course of the Nile and

empties into the Sea of Zendj; they settled in this region and extended as far as Sofalah, which is the furthest border of this territory and the limit of navigation for the ships of Oman and Siraf in the Sea of Zendj. Just as the Sea of China ends at the land of Sila (Japan), which we have previously mentioned, so do the boundaries of the Sea of Zendj reach the land of Sofalah and the Wak-Wak, a land that produces abundant gold and other marvels; the climate there is hot and the land fertile. It was there that the Zendjes built their capital; then they elected a king whom they named Waklimi. This name, as seen already, has always been that of their sovereigns. The Waklimi has under his authority all the other Zendjes kings and commands three hundred thousand cavalry. The Zendjes use oxen as beasts of burden because their country provides neither horses, mules, nor camels, and they are not even acquainted with these animals. Snow and hail are unknown to them, as to all Abyssinians. Among them are tribes with very sharp teeth who are anthropophagous. The territory of the Zendjes begins at the canal derived from the upper Nile and extends to the land of Sofalah and the Wak-Wak. Their settlements stretch over a distance of about 700 parasangs in length and width; this region is dotted with valleys, mountains, and sandy deserts; it abounds in wild elephants, but not a single tamed elephant is found there. The Zendjes do not use them for war or other purposes, and if they hunt them, it is to kill them. When they want to catch them, they throw into the water the leaves, bark, and branches of a tree that grows in their country; then they lie in ambush until the elephants come to drink. This water burns and intoxicates them; they fall (and cannot rise again), their legs, as we have said, being devoid of joints and kneecaps.

The Zendjes rush upon them, armed with very long spears, and kill them to take their tusks. Indeed, it is from their country that these elephant tusks come, each weighing a hundred and fifty mena, and more. They usually go to Oman and are then dispatched to China and India. Such is the route they follow, and if they were not given this destination, ivory would be very abundant in Muslim countries. In China, kings, military officers, and civil officials use ivory seats (palanquins); no official, no notable person would dare to enter the king's presence on an iron seat, and ivory alone is destined for this use. Therefore, they prefer straight elephant tusks to curved ones for making the items we mentioned. They also burn ivory before their idols and use it as incense on their altars, just as Christians use incense of Mary and other perfumes in their churches. The Chinese make no use of the elephant, and they consider it ominous to employ it for domestic services or in war; this fear originates from a tradition dating back to one of their oldest expeditions. In India, ivory is highly sought after: it is used for handles of daggers called harari, and singularly hurri, as well as for guards of curved swords which, in the country, are called karlal, in plural karatil. But the most common use of ivory is in the making of chess and backgammon sets.

Several pieces on the chessboard are figures of men or animals, tall and wide by a span or even more. During the game, a man stands there purposely to move the pieces from one square to another. When Indians play chess or backgammon, they wager elephants or precious stones. But sometimes a player, after losing all he possesses, stakes one of his limbs. For this purpose, next to the players, on burning coals, a small copper pot is placed in which a reddish ointment, particular to the country and having the property of closing wounds and stopping bleeding, is boiled. If the one who has bet one of his fingers loses the game, he immediately cuts off the finger with the dagger we mentioned, which acts like fire; then he dips his hand in the ointment and cauterizes the wound. Then he returns to the game: if luck is still unfavorable to him, he sacrifices a second finger, and sometimes, if he continues to lose, he successively cuts off all his fingers, his hand, forearm, elbow, and other parts of the body. After each amputation, he cauterizes the wound with this ointment, a curious mixture of ingredients and drugs peculiar to India, and whose effects are astonishing. The custom I describe is a well-known practice.

Elephants are sought after by the Indians; they reproduce in the country and do not live in the wild. They are used in war, and moreover, they render the same services as oxen or camels. Most of them inhabit the plains and marshes, like buffaloes in Muslim countries. They avoid areas frequented by rhinoceroses, as we have previously mentioned (Volume I), and steer clear of pastures where they smell the scent of this animal. In the land of the Zendjes, elephants live around four hundred years, according to the Zendjes themselves, who claim to have encountered such tall elephants that they are impossible to kill. There are black and white elephants, others are gray or ashen. In India, some of these animals live one or two centuries; the female gives birth every seven years. They have in this region a very formidable enemy, the zabrah. It is an animal smaller than the lynx; it is reddish and fiery yellow; its eyes are sparkling; its agility is such that it can, in a single leap, cover a distance of thirty to fifty cubits and beyond. When it encounters an elephant, it sprays urine at it with its tail and burns it; often it even pursues and attacks humans; thus the Indians avoid its approach by climbing the tallest teak trees. This tree, which is longer than the palm tree and larger than the walnut tree, can shelter a large number of men and animals under its branches, and its dimensions can be judged by the teak woods that arrive in their natural length at the storehouses of Basrah, Iraq, and Egypt. When a person has put himself out of its reach by climbing to the top of this tree, the zabrak crouches on the ground, then leaps in one bound to the top of the tree; if it misses its prey, it sprays urine at it up to that height. In case of failure, it presses its head to the ground, emits a strange cry, vomits blood clots, and dies immediately. Its urine consumes all parts of the tree on which it falls; humans and animals perish as soon as they are hit by this liquid. The kings of India keep in their treasury the

bile, testicles, and some other parts of the zabrak, as a deadly poison; weapons dipped in this poison cause immediate death. The testicles of the zabrak resemble those of the beaver, a well-known animal to hunters and others, which produces the djend-badaslar (castoreum, phenolic acid). This word is of Persian origin, and in that language it is written as kound, meaning testicle (the true Persian word is; the Arabs, by appropriating it, have made it djendbadastar.

The zabrak avoids places frequented by the nouchân or rhinoceros, and like the elephant, it evades its attack by fleeing. Similarly, the elephant flees from the cat (sinnewr) and cannot tolerate its presence. It is said that the kings of Persia, to frighten the elephants fighting amidst soldiers and to throw confusion into the enemy cavalry, released a group of cats against them. This stratagem is still practiced by the kings of Sind and India. It is also said that the pig inspires similar terror in the elephant. There was in Multan, in the Indus Valley, a freedman of Azd, named Haroun, son of Mouça; he was a poet and a valiant warrior, who knew how to command obedience from his people, and who had become formidable in the region of Sind, neighboring Multan. He lived in a fortress that belonged to him when he was attacked by one of the kings of India; the elephants formed the front of the enemy army. Haroun, son of Mouça, after hiding a cat under his clothes, went to meet this army and marched straight to a huge elephant. When he saw it at a short distance, he hurled the cat against it; at the sight of this weak animal, the elephant fled; rout set in the army; the Indian king was killed, and victory remained with the Muslims. The same Haroun, son of Mouça, composed a kasideh on this event, of which here is a fragment:

Is it not astonishing that you advance against an enemy

Who, in the body of an elephant, encloses the prudence of man?

That the lion of the forests submits to the spider,

Since a cat bears its claws on the head of a king!

Is it not astonishing that you march against this enemy

With heavy tread and rapid movements?

His courage is even more remarkable than his nobility;

His prudence surpasses that of the camel agile in the race.

His disproportionate body swings, armed with his long tusks and short jaw.

He rushes upon his enemy with his formidable teeth,

And from his massive body comes a feeble cry.

If he can be compared to another creature, it is to the wild boar or the buffalo of the marshes.

Every quadruped is his enemy, and man himself is inferior to him.

He chases before him tigers and panthers, as the impetuous wind carries away a frail sparrow.

Strange creature! one would take his nose for his hand; but as soon as one approaches him, what a sharp sword!

He advanced, like a mountain, and leading the army, he marched spreading terror at the head of the cavalry.

Impetuous as a torrent in its course, this heavy mass approached with an agile step;

The cry of command redoubled its fury; its ears were raised on its head of demon (ogre).

But I opposed to his attack a cat that did not fear the furious elephant.

As soon as the elephant saw it through the dust of the battle, God granted us a resounding victory:

The elephant, deaf to the voice of its master, fled with a heavy step and a heart full of terror.

Praised be the One Creator, the God of men and the lord of elephants!

And this verse from another poet:

"A beautiful maiden with an elegant waist knows that I am a khanchabil, and the sword comes out of the sheath."

Only in the regions of Zend and India are the environmental conditions suitable for successful elephant breeding to occur naturally. In India and Sind, their tusks are not as developed as those of the Zends. Both the Zends and Indians use elephant leather for shields, but they are not as strong as those made in China, Tibet, or by the Bedja people. The leather is inferior to that treated with milk and other methods used for different types of shields. The elephant uses its trunk, made of cartilage, flesh, and nerves, which serves as its nose, to bring food to its mouth and drink water. It also uses it to fight and strike opponents, or to emit sounds that are surprisingly small compared to its size and body mass.

Caliph Mansour delighted in gathering elephants in his stables, as much because the ancient kings esteemed their service, their valor in battle, or the allure they added to their ceremonies, as because their regular and gentle gait suited sovereigns especially. A secretary of the divan, a man sought after for his literary and historical knowledge, once told me in Baghdad that he had bought a mule of uncommon beauty and agility. It was his usual mount when attending to his affairs and duties of his office. But as soon as it encountered in the street burdened camels of various kinds, it became agitated, kicked, and gave its rider a rough time. Nevertheless, he overlooked this flaw, so agile and elegant was she, and besides, being himself of extraordinary stature and stoutness, he could have found another mount. "One day," this personage added, "near Bab and-Tak (the gate of the caravan), during the reign of Moktadir-bi-llah, at the moment when they were braiding and saddling the elephants destined to transport Leïten Ah es-Saffar and his companions, this chief, who had rebelled against the Sultan, had just been captured in Farsistan by the eunuch Mounès. Suddenly, I saw a whole herd of burdened camels scatter at the sight of the elephants and flee rapidly without listening to the voice of their driver, so great was their terror. My mule, seeing this commotion, began to kick, rear up, and threw me to the ground, like a skin filled with wind. The camels had taken refuge in a dead-end alley; the mule, after getting rid of me, in the fright inspired by the camels, entered the same alley. The elephants arrived on her trail. As soon as she saw these huge animals, she attached herself to the camels, nestled in among them, as if she had spent her life with them, and crouched down with the whole troop. At that moment, I was noticed and recognized by some passersby. A servant entered the alley to retrieve the mule; but he could not get her out until the elephants had moved away, and even then she would only leave surrounded by several camels. I swear to you that, since that day, far from fearing them, she has become familiar with camels as if she were of their species, and it seems that she finds their size quite small, since she has seen the colossal stature of the elephants."

The base of the tongue, in all animals equipped with this organ, is inside the throat, and the tip is turned outward; in the elephant, on the contrary, the tip of the tongue is turned towards the throat and the base is in the opposite direction. This is what leads the Indians to say that, without this particular conformation, if he were trained, he could express himself like a human. The Indians greatly esteem the elephant and place him above other animals, because of all the qualities that are combined in him: his tall and massive stature, his imposing aspect, the weakness of his voice, the length of his trunk, the development of his ears and genital member, the lightness of his step, his longevity, the weight of his body, the little concern he has for the burdens placed upon him; finally, they say, despite his size and the volume of his body, his gait is so gentle and

regular that the traveler does not perceive his movements and can surrender to sleep.

The author of "The Book of Animals," al-Djahiz, provides a lengthy description and a pompous praise of the elephant. He promises to give further details on the nature of this animal, on the curious aspects of its conformation, on its sagacity and the finesse of sensations with which it is endowed, its aptitude for training, and the rapidity with which it benefits from the education it receives. Al-Djahiz intended to describe the members of this noble animal, their advantages and disadvantages, to demonstrate the superiority of its species, and the extent of its intelligence, to seek in it the signs and manifest proofs that God has revealed to the eyes and demonstrated to the understanding of His servants, and whose sequence and memory must lead to their conviction and inspire gratitude for all His blessings. The author intended to review passages from the Quran, oral tradition, and authentic accounts of the Prophet related to this subject, the proverbs and true observations they have given rise to, the ingenious thoughts inspired by poets and preachers, the remarks of scholars, and the doubts of philosophers. Then he would have shown the role that the elephant fulfills with kings, the services it renders in war; the charm it inspires in the eyes and mind; its longevity and vigor, its inclinations, secret thoughts, and hatreds, its unwavering patience; the value it attaches to rewards; its reluctance to have a base man as its master, to serve people of low condition, or to be sold at a low price; how sensitive it is to insults, reproaches, and outrages; the innate resistance it seems to oppose to nature when it develops its size, tusks, and limbs; finally, the impossibility for it to mate and reproduce outside its native land and the country where its race originated, to the extent that, despite the attempts of several kings and the efforts made to facilitate its mating, it has thwarted all attempts and disappointed all hopes.

El-Djahiz promised to study the gestation and childbirth of the elephant, the arrangement of its limbs and how they deviate from the four common characteristics of beings that can swim, stand, walk, or fly. El-Djahiz would then have reported the traditions related to the primitive conformation of the elephant, seeking in its current state the traces of its original form, and pointing out the differences that set it apart from other animals. Then, details were supposed to come about its energy and firmness, about the boldness with which it attacks animals larger and fiercer than itself and equipped with teeth or tusks sharper, while fleeing from an enemy who, by his size, his impetuosity, his vigor, has a reputation far inferior to his own. Finally, the author wanted to review the good and bad qualities of the elephant, study its color, skin, hair, flesh, fat, bones, urine, excrement, tongue, mouth, and other interesting subjects that he undertook to develop. However, when he comes to this special chapter, instead of addressing his subject and going into the

details announced at the beginning of his book, he contented himself with giving quickly and without order some general insights about the elephant and other animals. He remains silent on the properties and functions of each member in this animal, its marvelous qualities, the research to which its mysterious nature has given rise, the opinion of Indian philosophers and the tradition they have received from ancient sages about its origin and original form. He avoids explaining why the elephant is only found among the Zéndjes and in Sind; why it does not exist elsewhere; why it abhors a beast as enormous as the rhinoceros and flees from an enemy as weak and graceful-looking as the cat. Finally, he says nothing about the cheerfulness that distinguishes the elephant from other animals, its ability to be trained and educated and to understand human language, nothing finally about its cunning, malice, and discernment.

The author of Logic provides, in his Treatise on Animals, lengthy details about the qualities of the elephant and the useful conformation of its limbs. He follows, in studying this subject, a method unknown to the philosophers of India. The latter argue that all the bodies that make up the world are either united, varied, or opposed to each other, that is to say, in general, they are either inert or animated. They trace their origin from the world of spheres, stars, signs of the Zodiac, and other celestial constellations, which are not inert bodies or animated with vegetative life, but true beings of reason. But let us return to the subject we were dealing with at the beginning of this chapter, the Zéndjes, the description of their country, and the other peoples of Abyssinia. The Zéndjes, although always engaged in hunting elephants and collecting ivory, do not make any use of this substance for their domestic purposes. They use iron in their adornments instead of gold and silver, just as they use oxen, as we mentioned earlier, as beasts of burden or for war, in the place of camels and horses. These oxen are harnessed like horses and run at the same speed. I have seen in Rey animals of this species that kneel like camels and move forward with the same hurried pace as the latter when they find their load light. They are used to transport the carcasses of horses, donkeys, and mules. Their masters form a tribe of Manichaean Guebers and inhabit, outside Rey, a village entirely occupied by them. When a beast of burden dies in Rey or Kazwîn, one of these Guebers comes to collect the carcass, loads it onto his ox, and transports it to the village in question. They feed on this meat; the bones are used for building their houses, and the rest of the flesh is dried and set aside for winter. They and their oxen often have no other food than this meat, fresh or dried.

The ox of the species described here usually has red eyes; other oxen avoid it and flee at its sight. I have noticed oxen in Ispalum and Koumni that had an iron or copper ring suspended from their nostrils, through which a rope was passed, and they were led in the same way as bokhty

camels. In Rey, I saw a bull of the same breed pass by an ordinary bull; as soon as the latter saw it coming towards him, he stood up in terror. The oxen of the so-called Abyssinian species are the only ones that inhabit rivers, islands, and lakes. They are found in Misr and the surrounding areas, in Lake Tinnis, at Damiette, and in the vicinity of this province. On the border of Syria, buffaloes are harnessed to the largest chariots; like the oxen mentioned above, they have an iron or copper ring suspended from their nostrils. The same practice is observed in the province of Antioch, but it is especially prevalent in Sind, India, and Tabaristan. The horns of Abyssinian oxen are longer than those of buffaloes native to Muslim countries; they have a length of one or two cubits. There are also a large number of buffaloes in Iraq, especially in the elevated areas of the districts of Kufa, Basra, and the marshes, etc. There is often mention of the marvelous Yanka, and its image is found painted on the walls of baths and other buildings. However, I have never encountered or heard of anyone in these regions who could boast of having seen it. I am unaware of the origins of the stories told in this regard; perhaps it is simply the name of an imaginary being.

To return to the Zendjes and their kings, the name of the kings of this country is Waklimi, which means "son of the Supreme Lord"; they designate their sovereign thus because he has been chosen to govern them with equity. As soon as he exercises tyrannical power and deviates from the rules of justice, they cause him to perish and exclude his offspring from succession to the throne, for they claim that by behaving thus he ceases to be the son of the Master, that is, the king of heaven and earth. They give to God the name Maklandjalou, meaning the sovereign Master. The Zendjes express themselves elegantly, and they have orators in their own language. Often a devout person from the country, standing in the midst of a large crowd, addresses his listeners with an exhortation in which he invites them to please God and submit to His orders. He represents to them the punishments their disobedience would expose them to, and reminds them of the example of their ancestors and ancient kings. These people have no religious code; their kings follow a custom, and conform in government to some rules of politics. The Zendjes eat bananas, which are as abundant among them as in India; but the staple of their diet is sorghum and a plant called kàlàri, which is extracted from the ground like truffles and galangal root. It is found in abundance in Aden and the region of Yemen adjacent to this city; it resembles the colocasia of Egypt and Syria. They also feed on honey and meat. Each person worships what pleases them, be it a plant, an animal, or a mineral. They possess a large number of islands where coconut trees grow, whose fruit is one of the staple foods of all Zendjes peoples. One of these islands, located one or two days from the coast, contains a Muslim population among whom royalty is transmitted; it is the island of Kanbalou, which we have had occasion to mention in this work (vol. I).

The Nubians divided into two peoples, east and west of the Nile, and settled along its two banks. Their country bordered that of the Copts, the city of Oswan (Syene), and other localities of the Saïd; it extended, up the Nile, to the vicinity of the river's sources. They built a great city called Donkolah, which became their capital. The second branch of the Nubians, namely the Alawah, in turn built a great city which they called Sariah (Souiah, according to Quatremère, Memoir on Egypt, Vol. II). While I was writing these lines in Fostat during the month of Rabi' II 332, I was informed that the king of the Nubians residing in Donkolah was named Kobra, son of Surour, and that he was descended from a long line of kings. He exercised his dominion over the Makorrah and the Alawah. The portion of his territory bordering the city of Oswan is called Maris, and it gives its name to the Maris wind. The kingdom of Donkolah thus extends to the Egyptian borders, the Saïd, and the city of Oswan. On their part, the Bedjah settled between the Red Sea and the Nile; they divided into several tribes and submitted to particular kings. In their country, there are native gold mines and emeralds. They divide into small troops which, mounted on purebred dromedaries, invade Nubia, ravage it, and take many prisoners. The Nubians were once more powerful than the Bedjah. But since the rise and progress of Islamism, a certain number of Muslims have come to settle near the gold mines and in the districts of Allaki and Aidab. Several Arabs of the tribe of Rebyah, son of Nizar, son of Maadd, son of Adnan, emigrated to the same country and became powerful there. They took wives among the Bedjah and married their daughters to them. This double alliance, having increased the strength of the Bedjah and the Arabs of Rebyah, enabled the latter, with the help of their new allies, to defeat their nearest enemies like the tribe of Kahtan and other Arabs descended from Modar, son of Nizar, who inhabited that region.

Currently, in the year 332 (The Hijri year) of the Hijri calendar, the mine belongs to Abu Merwan Bichr, son of Ishak, from the Rebyah tribe. This leader commands, in addition to three thousand Arabs of Rebyah and their confederates from Modar and Yemen, thirty thousand Bedjah mounted on dromedaries and armed with lances and the leather shield called bedjawi. Among the Bedjah, only the Hadrabeh (Hadareb) profess Islam; the rest of the people are pagan and worship a particular idol. The capital of Abyssinia is called Kobar (Ankober); it is a significant city where the Nédjachi resides. The territories of this king contain many cities and vast domains; they extend to the Abyssinian Sea, and several Abyssinian cities rise on the coast of this sea opposite Yemen, such as Zeila, Dehlek, and Nacé. The Muslim families residing there are tributaries of the natives. Between the Abyssinian shore and the city of Gallafikah located on the coast of Zebid in Yemen, there is a three-day voyage. It was at this very point that the Abyssinians crossed the sea when they seized Yemen during the time of Dhu Nowas, also known as

the master of the pit (see Vol. I), mentioned in the Quran. The current chief of Zebicl is Ibrahim, son of Ziad, nicknamed Master of El-Harmali. Under the friendship treaty between the two countries, his ships constantly travel from Arabia to Abyssinia, where they transport merchants and goods. This is the point where the sea that separates Abyssinia from Yemen is narrowest.

Among the islands located between the two shores, mention is made of the Isle of Reason (djeziret-el-akl), where there is a spring from which sailors replenish their supplies, and which is called water of reason because it exerts a beneficial effect on the mind and faculties of man. Some philosophers of antiquity have dealt with the particular virtues of this water and have sought out the causes. Information on this matter will be found in our historical annals, in the section relating to the experiments and therapeutic formulas of physicians, both among the ancients who lived before Islam and among those who, since the advent of the holy law, have served kings and caliphs. Ibn Ziad has taken control of this island and recently established some agents chosen from among his supporters there. In the same sea, and not far from Aden, lies the island of Socotra, which has given its name to Socotra aloes (chicotin), as it is only from there that this substance originates and is exported. Aristotle, son of Nicomachus, wrote to Alexander, son of Philip, at the time of his departure for India, and provided him with information about Socotra, urging him to establish a colony of Greeks there for the exploitation of the aloes, which is of such frequent use as a purgative, etc. Indeed, Alexander sent a certain number of Greeks to this island, mostly from the city of Astagar (Stagira), the hometown of Aristotle.

A fleet transported these colonists and their families across the Sea of Kolzoum; they subdued the Indians who had settled there, seized Socotra, and removed a colossal idol to which the Indians paid homage; the history of this expedition would require lengthy details. The Greek population of Socotra increased after the death of Alexander, and, with the advent of Christianity, they adopted this religion which they still profess. It is, I believe, the only Greek tribe in the world that has carefully preserved its genealogy, never allying itself with Romans or other races. Socotra is one of the stopping points for Indian vessels (baradja) that chase Arab ships bound for China and India, much like Byzantine galleys (chanyeh) pursue Muslims in the Mediterranean, along the coasts of Syria and Egypt. Aloe known as socotri and other drugs are exported from Socotra. Several curious details regarding this island and the virtues of the plants or medicinal drugs it produces are found in our previous works. The other branch of the Abyssinians, who, as seen, moved westward, consisted of several tribes named Zagawah, Kawkaw, Karkarah, Medideh, Maris, Mabras, Melaneh, Koumati, Doweïlah, Karmah, etc., each having its own king and distinct residence. The nomenclature of the varieties of the black race, their geographical

location relative to the sphere, the explanation of the causes that make their skin black and their hair curly, all these pieces of information and others about the history of their kings, the peculiarities of their lives, their genealogy, etc., are recounted in the first of the thirty sections that make up our Historical Annals. Furthermore, in our Middle History, there are details on the same subject, details omitted in the first of these works; in this book, we only mention things that are indispensable, that cannot be ignored.

When Amr, son of el-Ass, conquered Egypt, Omar, son of el-Khattab, wrote to him to fight against the Nubians. The Muslim army attacked them and recognized them as skilled archers. Therefore, as long as Amr resided in Egypt, he allowed them neither peace nor truce. His successor, Abdullah, son of Saad, granted them peace, in exchange for a determined tribute of Nubian slaves that the nearest Nubian king to the Muslims, the chief of the Maris, etc., as mentioned at the beginning of this chapter, undertook to provide him. This tax became annual, and it has been transmitted to our days; it is addressed directly to the governor of Egypt, and the Egyptians as well as the Nubians call it hakt. It consists of three hundred and sixty-five slaves provided to the public treasury in accordance with the truce concluded with the Nubians. This number, if I'm not mistaken, is based on the number of days in a year. Forty slaves are added for the governor of Egypt; twenty for his delegate, the emir who resides in Oswan, on the border of Nubia, and presides over the collection of the baki; five for the chief judge of this city, who attends with the emir at this reception; finally, twelve for the twelve notaries who serve as assessors to the judge on this occasion. These were the stipulations concluded at the beginning of Islam, during the first treaty between the Muslims and the Nubians. The designated place for the collection of the tribute in the presence of the aforementioned persons and the Nubian commissioners accredited by the king is called el-Kasr (the castle); it is six miles from Oswan, in the vicinity of the island of Boulak. Boulak is a city located near the Cataract (el-djenadil) on an island surrounded by the waters of the Nile (Philae), like the cities built on the islets of the Euphrates between Rahbah-Malek ben-Taouk and Hit; these cities are: Taousah, Anah el-Haditah. Boulak has a pulpit (for the Friday sermon), a numerous Muslim population, and extensive palm plantations on both banks of the Nile. It is the end of navigation for Muslims and Nubians coming from Egypt and Oswan. The city of Oswan is the residence of several Arab families descended either from Kahtan, Nizar ben-Rebyah, and Modar, or from the Koreishites; the majority comes from the Hijaz or other parts of Arabia. The soil there is rich in palm trees and so fertile that a kernel sown in this land produces a palm tree whose fruits can be eaten from the second year. Neither Basrah, nor Kufa, nor any date-producing country is endowed with such fertile soil; in Basrah, for example, the palm tree comes not from the kernel, but from

the shoot and the new fruit called el-fasil, young palm tree. The offspring from the kernel does not bear fruit and cannot be fertilized.

The Muslims established in Oswan own several farms that extend into Nubia, for which they pay a territorial tribute to the king of that country. These farms were purchased from the Nubians in the early days of Islam, under the Umayyads and the Abbasids. The king of Nubia took advantage of the visit of the caliph al-Mamun to Egypt to lodge a complaint against the holders of these properties. His deputies came to meet the caliph in Fustat and informed him, on behalf of their master, that certain subjects and slaves of the king of Nubia had sold several estates to their neighbors, the inhabitants of Oswan. However, these estates belonged to the king, not to the sellers, who, as slaves, could not own them and only held them as workers attached to the exploitation of the land. Al-Mamun referred the matter to the supreme judge of Oswan, assisted by the sheikhs and legal scholars. However, those of the inhabitants of Oswan who had acquired the aforementioned estates, upon learning that expropriation threatened them, resorted to a stratagem. They persuaded the Nubians from whom they had bought the farms not to acknowledge themselves as subjects of the king of Nubia in the presence of the court, but rather to say: "O Muslims, your conduct toward your sovereign is also ours. Like you, we owe him obedience and loyalty; if you are his servants, if your possessions are his property, we share these obligations with you." When these Nubians appeared with the king's agent before the court, they made this declaration, or at least a declaration similar and consistent with the guidance they had received. By virtue of their refusal to acknowledge themselves as Nubian subjects, the sale was recognized as valid, and to this day, the estates enclosed within the province of Maris have remained with the heirs of the original purchasers. Since then, the subjects of the king of Nubia have been divided into two classes: free men released from all servitude, and slaves who are domiciled elsewhere than in the province of Maris, which is adjacent to Oswan.

The emerald mine is located in Upper Sa'id, in the province of Kibt; one must pass through this town to reach the mine. The location where it is situated is called Kharbah (the ruin). It is a desert dotted with mountains and guarded by the Bedjah, who levy a toll on those seeking emeralds. The emeralds from this mine come in four species. The first is called "mar"; it is the most beautiful and the most expensive of all; it has a beautiful clarity and a radiant green that resembles the most colorful leek, without any blemish or black hue. The second species is called "maritime" (buhri): it is named so because the kings of maritime regions such as India, Sind, Zanzibar, and China highly esteem it and compete for it eagerly to adorn their diadems, crowns, rings, and bracelets. The epithet "bahri" has no other origin. This emerald comes after the "mar" species in beauty; it has the color and brilliance of the former; it is a soft green, like that of young shoots found at the base and top of myrtle

branches. The third species of emeralds is called "western" (magrebi). By attributing this species to the Maghreb, it was meant to indicate that the kings of the West, such as the Frankish, Lombard, Spanish, Galician, Gascon, Slavic, and Russian kings, although they mostly inhabit the northern regions between the East and the West, as we have mentioned when discussing the settlement of the sons of Japheth, ardently vie for this stone, just as the kings of China and India vie for the second species known as "maritime." The fourth species is called "dull" (asamm); it is the least beautiful and the least expensive because it is of a pale green and less beautiful clarity. It contains several varieties that differ in their more or less pronounced green hue. To summarize the characteristics that constitute the beauty of emeralds and enhance their value, I would say that the most brilliant, vivid, and pure green emerald, without any mixture of black, yellow, or other colors, and one that presents no flaws, is, in each species, the most beautiful and the most esteemed. Emeralds can be found ranging from the weight of five mitkals to the size of a lentil. Rows of emeralds are used in necklaces and various ornaments. This precious stone may have several flaws: a crack, a pebble, whitish veins running through its interior. All mineralogists and connoisseurs agree that if any serpent, viper, dragon, etc., looks at a pure emerald, its eyes burst immediately; if a person, after being bitten by one of these reptiles, ingests two danek of this stone, he no longer has to fear the ravages of the venom; and finally, no serpent is seen in the vicinity of the mine. Emerald is a soft and friable stone that pulverizes under the action of fire. Greek kings, and after them, the rulers of Rome, greatly valued this stone and preferred it to all others because of its marvelous properties, virtues, and specific lightness that no other precious stone possesses to the same degree. It is usually in underground veins that the four species of emeralds are found, and they are eagerly sought when they are straight, without holes, of regular and oval shape, while those found in the earth and enveloped in clay are the least valued.

But on the surface of the earth, in the valleys and mountains near the mine, only two species of emeralds described above are found, the Western and the Dull. A province of India, Sindàn, and the vicinity of Rambaye in the states of Balhara, king of Mankir (see vol. I), provide a species of emerald that equals those we have spoken of in terms of brilliance, beautiful green color, and sparkle, but it is of a harder and heavier grain. Moreover, it requires great experience and skill to distinguish this species from the four others we have described. The emerald from India is called Mekki by jewelers because it is taken to Mecca after passing from India to Aden and other ports of Yemen. Such is the origin of the name borne by this precious stone. Detailed information and all desirable clarifications on fine stones or other kinds, as well as on mines, can be found in our work entitled Historical Annals concerning peoples fallen into oblivion, past generations, and kingdoms that have

disappeared from the world stage. I have encountered in Sa'id some well-informed individuals regarding this mine and the qualities of emerald, who assured me that the volume of this stone increases or decreases according to the seasons, under the influence of the substances that fill the atmosphere or the wind prevailing at one of the four cardinal points; they also affirmed that the green tint and the brilliant reflections of the emerald increase at the beginning of the month and are at their brightest during the full moon. I have read in mineralogy treatises that sulfur mines, whether white, yellow, or of any other kind, become more abundant in years when storms are more frequent and violent. We have already noted the same peculiarity when discussing camphor harvested in the province of Mansourab and in other regions of India. But to discourse at length is like imitating the woodcutter who works at night. (See regarding this proverb "The Sessions of Hariri," published by MM. Reinaud and Derenbourg, vol. I Conciseness consists of providing a quick yet comprehensive overview of the subject at hand, and the skilled writer knows how to be clear while remaining concise. Without these considerations, I would be pleased to expand on these matters.

The location of the emerald mine, called el-Kharbah, is a seven-day journey from inhabited areas; the nearest cities are Kift, Kous (known as Apollinopolis Parva by Strabo), and other localities in the Sa'id. Kous is situated on a peninsula extending into the Nile; Kift is approximately two miles from the river. The origins of these two cities and their history under the ancient Copts present interesting facts; however, Kift is now in a state of decay, while Kous is more prosperous and populated. The territory of the nomadic Bedjah, where the gold mine mentioned above is located, borders the land of Allald, which is fifteen days' journey from the Nile. The inhabitants of Allaki drink rainwater; nevertheless, they have a spring that runs through their land. Allaki derives its name from the city of Oswân (Syene), which is the closest to its territory. Oswân is where caravans from Nubia arrive loaded with goods, and its population is a diverse mix of Nubians.

The oases extend between the province of Misr, Alexandria, the Saïd, the Maghreb, and the part of Abyssinia inhabited by the Nubians and other tribes. We have provided details about this country, its level of cultivation, and the properties of the soil in our previous works. It is rich in alum and vitriol and contains sources of acidic water and other mineral springs. In the current year 332 of the Hijri calendar, the ruler of the Oases is named Abd el-Mélik, son of Merwân; he belongs to the Lawatah tribe but adheres to the Merwanite sect. He commands several thousand horsemen mounted on horses and dromedaries. His domains are about six days' journey from Abyssinia and the same distance from the populated centers we have listed. This country, endowed with special productions and curious peculiarities, is self-sufficient and has no relations or interests with its neighbors; it exports dates and fresh and

dried grapes. In 330, while at the court of el-Ikhchid Mohammed, son of Tagadj, with the envoy of the king of the Oases, I questioned him about everything I wished to know regarding his native land, as is the custom I have consistently followed regarding the regions I have not been able to visit myself. He informed me about alum, vitriols of all kinds, and the productions of the Oases, as well as the acidic or other sources found there.

The author of the "Meteorologica" (1. II, § 3) says that certain countries have sources with such acidity that they are used as vinegar. He mentions other places where there are sources that impart their bitterness to anything in contact with them. According to Aristotle, the taste of waters depends on the nature of the terrain, depending on whether they are mixed with alum, igneous materials, or ashes. He cites, for example, the different tastes of the soils of Sicily, which modify the taste of the water with which they are mixed. Eight tastes are distinguished by the following names: sweet, tarry, sweet, salty, acidic, bitter, astringent, and pungent. But this classification is not absolute. Some authors admit seven tastes, others only six; however, the most widespread opinion is that which brings the number to eight, as we have just enumerated them. The virtues of waters have given rise to various opinions among the ancients. Thus, they considered fresh water as nutritious and conducive to expelling mucus when heated; they recognized that the internal and external use of warm water, in moderate proportions, cleanses the body, but excessive use weakens and enervates the limbs; cold water gives vigor and quenches thirst, but when taken in too large doses, it numbs and paralyzes. According to the ancients, acidulated sparkling water should be used for liver and spleen obstructions; sulfur water for wounds, old wounds, and scabies; borax water for scabies and pustules; tar water for kidney pain and nerve diseases. Iron water softens the bowels and the interior of the viscera; copper water corrects the moisture and heaviness of the body and head; gypsum water (sulfated lime) wrinkles the stomach, tightens and contracts it; vitriol water (sulfates) is hemostatic; sea water is used in the treatment of leprosy; according to some, taken in small doses with almond oil, it corrects malignant humors. It is also said to greatly weaken the sight. It is added that the healthiest water is the whitish water mixed with borax that comes from clay mountains and flows from east to west because it is more quickly affected by the heat and cooling of the atmosphere. The nomenclature of waters and the analysis of their useful and harmful properties have given rise to lengthy discussions that cannot find a place in this book, as we have only incidentally touched upon such a question.

The entire Abyssinian shore of the Sea of Kolzoum, west of Yemen, Jeddah, and the Hejaz, is a miserable and unproductive country; it only provides for commerce the scales and skins of panthers, which we have

already discussed. The same is true of the opposite shore, the land of ech-Chihr and el-Ahkaf, from Hadramaut to Aden; this entire coast is devoid of resources, and its only production today is the incense called elkondour [xjôvhpos, juniperus lycia). This sea, which terminates at Kolzoum, is to the right of the Indian Ocean, although in reality, they communicate with each other. Among the seas and gulfs formed by the Abyssinian Sea, the Sea of Kolzoum is the most dangerous because of the number of its reefs and the miasmas it emits; it is also, throughout its extent, the least rich in productions. While, during the favorable navigation season, ships travel day and night on the Abyssinian Sea, in the Sea of Kolzoum, on the contrary, as soon as night falls, they are obliged to anchor in certain places known as points of call, so great is their fear of its reefs, darkness, and treacherous navigation. Far from sharing in the wealth of the Sea of India and China, it is entirely deprived of it. The seas that bathe India and China contain pearls within them; the mountains that border them produce precious stones, gold, silver, and tin. On their shores live the animals whose mouths provide ivory. In the forests grow ebony wood, bamboo, reeds, bokam (Brazil wood), teak, aloe, camphor, nutmeg, cloves, and sandalwood. These regions produce amber and all kinds of aromatics and perfumes. Among their birds, one notices white or green babagi (in the singular babagah, parrot), as well as highly varied peacocks in size and appearance, some of which have the stature of ostriches. Among the small quadrupeds are the civet (viverra zibetta), as common in India as the cat in Muslim countries; like the latter, it has a tiger-striped coat; it is from its glands that the peculiar perfume called civet milk is obtained. Finally, at a certain time of the year, a sweat resembling musk oozes from the head and forehead of the elephant. The Indians, knowing the moment when this perfumed secretion manifests itself, carefully collect it and mix it with other fragrant ointments, making it the most expensive and precious of all their perfumes. Its various properties make it sought after by kings and nobles.

Indeed, it perfumes the breath, is considered more intoxicating than any other fragrant substance, and acts powerfully on those who breathe it. Both sexes use it as a potent aphrodisiac that excites the senses and makes the body more alert, energetic, and cheerful. The bravest soldiers in India frequently use it before battle, believing it increases their courage, toughens them against danger, and drives them to heroic actions. It is primarily during the rutting season that this sweat (mucous secretion) flows from the elephant's forehead. When the animal is in this state of excitement, its mahouts and keepers avoid approaching it because it no longer distinguishes them from strangers. It wanders through valleys, mountains, and jungles, far from the places where it was born. Even the rhinoceros itself avoids its approach and moves away in terror from the areas where the elephant appears because, in its

amorous frenzy, the elephant no longer makes a distinction between this enemy it previously feared and other animals. As soon as the rutting season is over, the elephant returns to its homeland, from which it has been away for a month's journey or even longer. However, the delirium that has affected it does not entirely leave it and makes it suffer for a period equal to the duration of the crisis. Moreover, it only manifests itself in males and especially among the bravest and most intrepid.

We would have curious details to add to those we have given about the gazelles that produce musk, but what we have said about it suffices to judge the rest. Indians tell long stories about the appearance of the perfume described above when the elephant goes into rut and point out the differences that distinguish this animal from other quadrupeds. According to these accounts, the elephant shows a certain apprehension when the water from the ponds and rivers it drinks from is clear, and it refuses to drink until it has stirred and clouded it. Many horses exhibit the same reluctance for clear water, which they beat and muddy with their front hooves before drinking. It's their own image reflected on the smooth, pure surface of the water that frightens them, and they seek to make it disappear by agitating the water, knowing that turbid water no longer reflects objects. The same habit has often been observed in camels. As we have mentioned elsewhere, it is noted that large animals, on the contrary, when they see their own image reflected in the water, delight in the grandeur and beauty of forms that distinguish them from other animals. Therefore, only the horse, the camel, and the elephant make an exception to this rule. Finally (according to the Indians), the elephant, this imposing, lively, intelligent being, which recognizes its friends and enemies among humans or animals so well and allows itself to be trained with such complacency, nevertheless shows the same reluctance for mating as the camel when she is bred; and only the elephant and the camel are known to refuse to cover a female already pregnant. Such a question, if fully explored, would greatly swell this book and lead us far beyond the limits we have set for ourselves. We therefore refer the reader for further information to our Historical Annals and our other writings. Let us now turn our attention to the nations descended from Japhet, son of Noah, since most of the preceding chapters are devoted to the study of the peoples and the differences in color, geographical location, and customs that distinguish them. Help comes from God.

CHAPTER XXXIV.

THE SLAVS, THEIR SETTLEMENTS, THEIR KINGS, THEIR MIGRATIONS.

The Slavs descend from Mar, son of Japhet, son of Noah, and it is to him that all the peoples of this same race trace their origin: such is at least the opinion most generally supported by those who have applied their intelligence to the study of this question. The settlements of these peoples are found in the north, from where they spread westward. The Slavs are divided into several main families who war among themselves. Among their kings, some, following the Christian religion, belong to the Jacobite sect; others, having neither book nor law whose prescriptions they follow, live in paganism and are ignorant of any kind of religious code. Among the different families or races composing these peoples, there is one to which sovereignty belonged in the earliest times. Its king took the title of Madjek, and it itself was known by the name of Walinana. Formerly all the Slavs recognized its superiority because it was where the supreme leader was located, whom all the other chiefs regarded as their vassals. Among the Slavic peoples who come second in order, the Astabraneh must be mentioned, whose king nowadays is called Saklaih; then the Doulaneh, whose king is called Wandjdlâf (Venceslas?); then come the Namdjin, whose king is called Azaneh: among the Slavs, there are no more intrepid soldiers or better horsemen; then the Menabin, whose king is called Zenhier; then the Sirtin, a formidable tribe for several reasons too long to mention and qualities that would require too detailed a description; besides, it does not acknowledge the suzerainty of any other people. Then come the Sassin, the Djerwanik, the Khachanin, the Berandjabin. The names of some of their kings, whom we have mentioned, are common titles for all the princes of the same race. Among the Sirtin we have just mentioned, it is customary to burn oneself when the king or chief dies; the mounts he used are also thrown into the fire. These peoples have customs similar to those of the Indians. Earlier in this work, we briefly mentioned it when, regarding Mount Kabkh and the Khazars, we pointed out that, in the country of the latter, there were Slavs and Russians, and they burned themselves in vast pyres. These same Slavs and other cognate peoples extend to the east and far into the west.

The first among the kings of the Slavs is the king of the Dir, who rules over vast cities and extensive cultivated lands. Muslim merchants travel to his capital with all kinds of merchandise. After this prince comes the king of the Awandj, who possesses well-cultivated provinces, numerous troops, and great military resources. He is at war with the Greeks, the Franks, the Lombards, and other barbarian peoples; hostilities between them continue with varying fortunes. Near this king, still in the land of the Slavs, is the king of the Turks, who are the most beautiful, numerous, and warlike of all the Slavs. The Slavs are divided into numerous families and multiplied tribes, the detailed description and classification of which do not fit into the plan of this work. We have placed at the forefront the prince whose suzerainty all the other chiefs recognized in ancient times,

namely Madjek, king of the Walinana, who are the pure-blooded Slavs belonging to the most esteemed family and possessing preeminence over all other branches of the same race. Later, divisions arose among these peoples, and their primitive organization was destroyed. Then the different families formed isolated groups, each choosing a king, as we have mentioned earlier. The account of these events would be too long, especially since we have already recounted them extensively and often with many details in our Historical Annals and in our Middle History.

CHAPTER XXXV.

THE FRANKS AND THE GALICIANS; THEIR KINGS; INFORMATION ON THIS SUBJECT.

The Franks, the Slavs, the Lombards, the Echbân, the Yadjoudj and the Madjoudj, the Turks, the Khazars, the Bordjân (Bulgarians), the Alans, the Galicians, and all the other peoples mentioned as inhabiting the northern regions, are descended from Japhet, the youngest son of Noah, according to the unanimously accepted opinion among men of discussion and learning, among the doctors of the law. Of all these peoples, the Franks are the most warlike, the best defended against any invasion, the best equipped, the most powerful in territories with numerous cities, the best organized, and the most obedient to the authority of their princes. It should be noted, however, that the Galicians are even more warlike and formidable than the Franks, since a Galician can hold his own against several Franks single-handedly. The Franks form only one and the same confederation, without any dissension or faction among them in this regard. The capital of their empire is currently Bawireh, which is a very large city. Moreover, they possess about one hundred and fifty cities, not counting the district capitals and agricultural settlements. Before the emergence of Islamism, the first territories occupied by the Franks were, in the Mediterranean, the island of Rhodes, which we have already noted as facing Alexandria, and in which, nowadays, there is a shipyard belonging to the Greeks (vol. II); then the island of Crete, which the Muslims took from the Franks and where they founded settlements that still exist today.

The Franks also possessed the regions of Ifrikyah and Sicily. We have already spoken of these islands, particularly the island known as el-Borkân. It is a source of fire (atimet) from which flaming bodies, resembling the human body but without heads, rise into the air at night, only to fall back into the sea. These are the stones used to give gloss and polish to the leaves of registers; they are light, white, and shaped like a honeycomb or dinar molds, of small size. This volcano is known as the Sicilian volcano. In the same island is found the tomb of Forfouris the

Wise (Porphyry), author of the YIçagoudji or introduction to the science of logic, a book named after its composer. We have also spoken of all the volcanoes on the earth, such as the volcano of Wadi-Berhout, in Hadramaut and the country of ech-Chihr; the volcano of Zabedj (Java), in the China Sea; the volcano of the country of Esk (Eskiboun), between Fars and Ahwaz, dependencies of the city of Erradjân, which is part of Fars. The fires of this last volcano can be seen at night from a distance of about twenty parasangs, and they are famous in all Muslim countries. The word atimet properly designates a source of fire that gushes from the earth. We will not discuss, in this work, the sulfurous or vitriolic thermal waters, nor the hot springs, from which flames rise from the atimet found in the country of Maçabadân, depending on Eriwdjân and Sirawân, known as Naumân. It is an extraordinary aliment, which water cannot extinguish or combat in any way, so powerful is its incandescence, so lively are its flames; it is considered one of the wonders of the world.

However, we will not discuss this further, as we have explained the cause of these phenomena in our previous treatises. We have already elaborated on the beneficial properties of various types of water, providing general insights and brief overviews in the chapter of this book where we discussed the oases of Egypt, although in our earlier compositions, we discussed this subject in great detail. While in Fostat, Egypt, in the year 336, I came across a book composed by Ormaz (Godmar), bishop of the city of Djerbedeh (Girona), one of the cities belonging to the Franks, in the year 328, for el-Hakem, son of Abd-er-Rahman, son of Mohammed, son of Abd-Allah, son of Mohammed, son of Abd-er-Rahman, son of el-Hakem, son of Hicham, son of Abd-er-Rahman, son of Moâwiah, son of Hicham, son of Abd-el-Mélik, son of Merwân, son of el-Hakem, presumptive heir of his father Abd-er-Rahman, who is currently sovereign of Andalusia, and who, by his knowledge, deserves to be greeted by the name of Emir-el-Mourninin. It was written in this work that the first king of the Franks was Kloudieh (Clovis). Initially a follower of Magism, he became a Christian under the influence of his wife, named Gortileh (Clotihle). After him, his son Loderik ascended the throne. Loderik was succeeded by his son Dakochert (Dagobert), who in turn passed the crown to his son Loderik. He was replaced by his brother Kortân. After him came his son Karleh, then his son, Tébin (Pépin), then the son of Tébin, Rarleh (Charlemagne), whose reign lasted twenty-six years. This prince was contemporaneous with el-Hakem, master of Andalusia. After him, his sons waged war among themselves, and their disputes led to such a point that the Franks destroyed each other because of them. However, Loderik, son of Karleh, remained master of the empire and ruled it for twenty-eight years and six months. It was he who advanced towards Tortosa and laid siege to that place. He was succeeded by Karleh, son of Loderik (Charles the Bald), the same who sent gifts to Mohammed, son of Abd-er-Rahman, son of el-Hakem, son of

Hicham, son of Abd-er-Rahman, son of Moàwiah, son of Hicham, son of Abd-el-Mélik, son of Merwân, who held the title of Imam. After a reign of thirty-nine years and six months, he passed the throne to his son Loderik, who held it for six years. At the end of this time, the count of the Franks (cornes Francorum), named Naouçeh (Eudes?), revolted against him and seized sovereignty, which he exercised for eight years. It was he who bought from the Madjous (the Normans) the evacuation of his territory for seven years, at the price of six hundred rotl of gold and six hundred rotl of silver that the king of the Franks was to pay them.

He was succeeded by Karleh, son of Takwireh (Charles the Fat), who reigned for four years. Then came another Charles (Charles the Simple), who remained on the throne for thirty-one years and three months. His successor, Loderik, son of Karleh (Louis IV, also known as Louis d'Outre-mer, ascended the throne in 936), still reigns over the Franks today, in the year 336. Since his accession to the throne until this date, ten years have already passed, if our information in this regard is accurate.

Among the neighboring nations of the Franks, the most powerful of those who dominated in Spain was Galicia, to the point that the Franks were always at war with them; however, the Galicians were the most warlike. Now Abd-er-Rahman, son of Mohammed, the current ruler of Spain, had a vizier, his paternal cousin, named Ahmed, son of Ishak. This vizier, having committed an act that, according to the law, deserved the ultimate punishment, Abd-er-Rahman had him seized and put to death. Ahmed had a brother named Omejah, who resided in Santarem, one of the border towns of Spain. When the latter learned what had happened to his brother, the vizier, he revolted against Abd-er-Rahman, went to Radamir (Ramire II), king of the Galicians, offered him his support against the Muslims, and showed him the weak points through which he could attack them. One day, Omeyah went out of the city of Santarem to hunt in one of the pleasure grounds that belonged to him, some of his pages seized the place, closed the gates, and informed Abd-er-Rahman of what was happening.

Then Omeyah, son of Ishak and brother of the vizier who had been put to death, went to Radamir, who received him as an esteemed man, chose him as vizier, and entrusted him with the weight of affairs. Meanwhile, Abd-er-Rahman, the king of Spain, marched against Zamora, the capital of the Galicians. We have described the masonry works and ramparts of this city in one of the previous chapters of this work, titled: "Rapid Overview of the Seas; Their Peculiarities; Wonders of Their Coasts; Peoples Who Inhabit Them, and Other Subjects." (Volume I.) Abd-er-Rahman was accompanied by more than a hundred thousand men. The battle he fought against Radamir, the king of the Galicians, took place in the month of Shawwal of the year 327 of the Hegira, three days after the eclipse that was visible in that month. Initially, the victory was on the

side of the Muslims; however, the Galicians, seeing themselves besieged and pressed against the city, counterattacked. They inflicted great slaughter upon the Muslims who had already crossed the ditch, killing fifty thousand of them. It is said that thanks to Omeyah, son of Ishak, Radamir did not pursue the fleeing Muslims further; moreover, the prince was restrained by fear of an ambush and the desire to seize the enemy camp's wealth of all kinds of riches, baggage, and treasures; otherwise, not a single Muslim would have survived this disaster.

Following these events, Omeyah escaped from Radamir's hands after seeking forgiveness from Abd-er-Rahman, who received him most graciously. This prince, undeterred by his defeat, sent an army against the Galicians under the command of several of his great vassals. There was a series of battles in which the Galicians suffered losses twice those of the Muslims in the previous battle. The superiority of arms has remained with the latter to the present date. As for Radamir, he still reigns over the Galicians in this same year 336. His predecessor on the throne was Orcloun (Ordogno II), who had himself succeeded Ad-bouchen (Alphonse?). The Franks and the Galicians practice the Christian religion and follow the Melkite rite.

CHAPTER XXXVI.

THE LOMBARDS AND THEIR KINGS.

We have already noted that the Lombards are descendants of Japhet, the son of Noah. The territories they occupy extend in the direction of Magreb, and their settlements are located to the north. They possess many islands inhabited by different peoples; they themselves are warlike and difficult to subdue. They have numerous cities and are subject to the authority of a single king, whose name is always Adenkebs (possibly elclikous, the dukes). The greatest of all their cities, serving as their capital, is Yast (Benbent, Benevento?). A great river traverses it and divides it into two main quarters. This river is one of the most significant and remarkable waterways in the world. Its name is Saïbat: it has been mentioned by many ancient writers who have dealt with this subject. The Muslims established in Spain and Magreb, who were neighbors of the Lombards, forcibly took from them a large number of cities such as Bari, Tarniou (Tarente?), Chebrameh (Salerno?), and other important places, and inhabited them themselves for a certain period of time. But later, the Lombards, regaining courage, attacked their invaders and stripped them of their conquests after waging long wars against them. Currently, the cities we mentioned earlier are in the hands of the Lombards.

The Galicians, the Franks, the Slavs, the Lombards, and the other peoples we mentioned above occupy neighboring territories. Most of these peoples are in a state of permanent hostility against the inhabitants of Spain. The one who rules this country today is a formidable prince to his enemies and very powerful, as we have discussed regarding his origin and deeds. Abd-er-Rahman, the son of Moawiah, the son of Hicham, had arrived in Spain in the early years of the Abbasid rule, and his arrival in this country had been marked by various remarkable incidents. The capital of Muslim Spain is Cordoba, as we indicated earlier. Furthermore, the Muslims possess in these regions many cities, cultivated lands that succeed one another uninterrupted over vast spaces, and frontier posts on the borders of their dominion. Many times they have seen barbarian peoples descended from Japheth gather against them, such as the Galicians, the Bulgarians (Bordjân), the Franks, and others. The current sovereign of Spain can muster a hundred thousand well-maintained, well-equipped, and well-armed men. (God alone is eternal!)

CHAPTER XXXVII.

THE ADITES AND THEIR WOODS.

Many scholars well-versed in the study of history assert that after Noah, the empire passed to the early Adites in a remote period preceding all the Arabian principalities, as evidenced by the word of God: "He annihilated the first Adites." (Quran, LII, 51.) This verse shows us the antiquity of this people and the existence of the later Adites. God revealed to us the existence of their empire; He pointed out their violence; He spoke of the lofty structures they built, which, despite the passage of centuries, still bear their name el-Acliyeh. God also teaches us that His prophet Hud said to these unbelievers: "Will you build on every height a monument?" (Quran, XXVI, 128.) According to the opinion of the authors mentioned above, the empire of the Adites was thus the first to be founded on earth after divine vengeance exterminated the infidels of Noah's people. This is what God declares when He says: "Remember that He has put you in the place of the people of Noah." (Quran, VII, 67.) The Adites were gigantic men, as tall as palm trees; the length of their lives was proportional to the immense size of their stature. With a strong character, they had hard hearts. There was no people on earth that could be compared to them for strength, for the greatness of their works, for the vigor of their minds, for the power of their character. Destruction had no hold on their bodies, so strongly were they constituted by nature, so solid was their structure, so perfect was their form, as God Himself revealed. Ad was a man of athletic strength and gigantic forms. He was the son of Aws, son of Aram, son of Sein, son of Noah. He worshiped the

moon. It is said that he fathered four thousand children and married a thousand women. His territory was contiguous to Yemen: it included the land of el-Ahkaf and Sohar, that is to say, Oman up to Hadramaut, as we have mentioned above, in this same work and in other treatises. According to a generally accepted opinion among scholars versed in the study of Arab history, Ad, midway through his career, surrounded by the multitude of his children and the children of his children, contemplating his posterity up to the tenth generation, seeing with his family the solidity and prosperity of his empire grow, extended his blessings to all men and practiced hospitality generously. He thus lived twelve hundred years in happiness and amidst the favors of fortune.

After his death, the crown passed to his eldest son, Chedid, son of Ad. This prince reigned five hundred and eighty years, or more or less, according to others. His successor was his brother Gheddad, son of Ad, who retained power for nine hundred years. It is said that he extended his dominion over all the kingdoms of the earth. He was the one who founded the city of Irem-with-the-Columns, as we have recounted in our previous writings when we provided information about that city. There is disagreement about its description and the position it occupied. This concerns the later Adites mentioned by God when He said: "Have you not considered how your Lord dealt with the Aad - [With] Iram - who had lofty pillars?" (Quran, LXXXIX, 6.) Indeed, it was upon them that divine vengeance fell. Cheddad, son of Ad, traveled the land and visited all the regions; he showed great valor in India and in the other kingdoms of the east and west, where he had many wars to wage. We will not dwell on them here to avoid exceeding the limits of an abridgment, and because we defer to all the details we have provided on this subject in our Historical Annals. Further on, in this work, when we discuss the dispersion of men at Babel, the scattering of races, and the verses made about this event, we will say a few words about the Adites and their prophet Houd.

From time immemorial, there has been much discussion about the prodigious stature of the Adites and the extraordinary length of their lives. We have addressed this topic in one of our works titled "The Book of the Seven Chapters on Royal Administration," as well as in the one entitled "The Book of Degrees." In these works, we have explained the reasons behind the complete absence of wild beasts and camels in Spain; we have discussed the resources provided by the plant and mineral kingdoms in this region; and we have also provided a description of Galicia. It is from this land that the kingdom of the Galicians, mentioned earlier in this work, derives its name. These peoples were the most formidable enemies and the most powerful neighbors of the conquerors of Spain. They themselves bordered a vast empire whose inhabitants were called el-Wachkach, as we have indicated earlier in this book and in those of our compositions that date back further.

CHAPTER XXXVIII.

THE THAMUDITES AND THEIR EMPIRE; THEIR PROPHET SALIH.

We have provided an overview of the history of the Thamudites and their prophet Salih earlier, although we have extensively covered this topic in our other works. The region where Thamud, son of Abir, son of Aram, son of Sem, son of Noah, ruled extended between Syria and the Hijaz to the coast of the Abyssinian Sea. The Thamudites lived in Al-Hijr, where their dwellings are still visible to this day, carved into the mountains, amid which the traces of their presence and the remnants of their grandeur still persist. They can be seen on the pilgrimage route when coming from Syria, in the vicinity of Wadi al-Qura. These houses, hewn from rock, have only small doors, and their dimensions do not exceed those of the houses of our time, which proves that the stature of the Thamudites was like ours, contrary to the legends of their physical greatness. They were therefore not comparable to the Adites, whose immense stature is attested by the establishments, dwellings, and monuments they left in the land of Al-Hijr. The first king of the Thamudites was Abir, son of Aram, son of Thamud, son of Abir, son of Aram, son of Sem, son of Noah, who reigned for two hundred years. He was succeeded by Junda, son of Amr, son of Dabil, son of Iram, son of Thamud, son of Abir, son of Aram, son of Sem, son of Noah. From his accession to the throne until his death, one hundred and ninety years passed. This prince perished forty years after the prophet Salih completed his mission, as we have already mentioned. It is even claimed that the reign of Junda lasted no less than three hundred and twenty-seven years. These are the kings of the Thamudites.

God sent to the Thamudites the prophet Salih, who was then a very young man; the interval between his appearance and that of Hud was about a hundred years. Salih preached to them the true God. Now their king was then Junda, son of Amr, as we have said earlier. But not even a few men among his people responded to the prophet's call. However, as Salih grew older and the disbelief of the Thamudites only increased. When he relentlessly multiplied his preachings and warnings to them, along with promises and threats, they imposed on him the condition to perform miracles and display wonders, hoping to stop him in his preachings and shut his mouth. One day, he found himself at one of their festivals where they had their idols on display. These people, possessing camels, asked the prophet for a miracle drawn from the very nature of their wealth and related to the kind of their properties. After they had consulted together, one of their chiefs spoke up and said, "O Salih, if you are sincere in your words when you preach to your Lord, bring forth from

this rock a black she-camel, pregnant for ten months and ready to give birth; let her be black tinged with red, with a mane, and with tufts hanging over her forehead, with hair and wool." The prophet, having invoked the help of his Lord, the rock shook and swayed by itself; then there came a groaning and a plaintive cry. Then the stone split after experiencing great pains, like a woman at the time of childbirth, and there appeared a camel just as requested. She was followed by a little one that resembled her externally. Both immediately started to graze and look for water and grass. A large number of witnesses to this miracle converted, and at their head was the one of their chiefs who had challenged the prophet, namely Junda, son of Amr. As for the camel, she provided enough milk to give drink to all the Thamudites, but she exhausted them in pastures and water.

Now, among them were two very beautiful women. Two men from Témoud, Kodar, son of Salif, and Mouzdâ, son of Mâredj, came to visit them. The two women were named, one Onaïzeh, daughter of Ganem, the other Sadouf, daughter of Modjba. Sadouf said, "If we had water today, we wouldn't have to give you wine; but it's the day the camel will drink, and we cannot drink." Onaïzeh, in turn, said, "By God, if we had men at our service, they would rid us of it, for it's just a mere camel." Kodar said, "Sadouf, if I take care of the camel, what will you give me?" She replied, "Myself, and what obstacle can stop you now?" When her companion spoke likewise, the two men said, "Bring us the wine." After drinking to the point of intoxication, they went out and called seven men from their family to them. These are the nine characters of whom God said in His book: "They do evil in the land and do not do good." (XXVI, 152.) So they marched against the camel. At the very moment it appeared, Kodar struck it with his sword on the back of the leg and cut its tendon. Mouzdâ did the same on his side and struck the other tendon with his javelin. Then it fell on its face, and Kodar slaughtered it. The foal fled to the rock, but one of the men caught up to it and killed it. As they were dividing the flesh of the camel, Salih arrived, and upon seeing what they had done, he threatened them with punishment. It was the fourth day of the week. They mocked him, saying, "Salih, when will the punishment you threaten us with from your Lord take place?"

He said to them, "Your faces will turn yellow at dawn on the day of mounis (Thursday), on the sixth day (âroubah) they will become red, and on the seventh (schabar) they will all be black. Finally, on the first day, the punishment will not be delayed." Later on, we will mention the names of the days and months in the customary language of the Arabs. As for the nine Témoudites, they resolved to kill Salih and said, "If he is truthful, we will have warned him to prevent him from warning us himself, and if he has lied, we will have sent him to join his camel." So they went to him during the night, but the angels intervened between them and the prophet, and rained stones on their heads, so that God did not allow them

to carry out their plan. In the morning, they saw that their faces had turned yellow like wars; their complexion was changed, the constitution of their bodies altered. Then no one doubted the reality of the prophet's threats anymore, and of the punishment that would fall on the guilty. On the night before the first day, Salih left the midst of his people with the small number of believers who had believed in him, and camped in place of the city of Ramla in Palestine. As for the divine vengeance, it took place on the first day of the week.

Houbab, son of Amr, who had separated from his compatriots and embraced the faith, said:

The Thamudites were honored and respected, no one from their neighbors would have harmed them;

Yet they caused to perish a she-camel that belonged to their Lord, whom they had sworn to respect, and they behaved like impious ones.

Further, in this work, when we speak of the dispersion of men at Babel, we will give an overview of the history of the Thamudites, we will delve into details about the peoples and the variety of their languages, and we will recount the poems that each faction of the great human family has composed, according to the eloquence it has received from God, although we have already developed this subject in our previous compositions, the Historical Annals and the Middle History.

CHAPTER XXXIX.

MECCA AND ITS HISTORY; FOUNDATION OF THE SACRED HOUSE; SUCCESSIVE DOMINATION OF THE DJORHOMITES AND OTHER TRIBES, WITH SEVERAL FACTS RELATED TO THIS CHAPTER.

When Abraham established his son Ismael with his mother Hagar in Mecca, and he commended them to his creator, as God himself declared about him, saying that he had established them "in a valley without cultivation," (XIV, 20) the location of the sacred house being then a red hill, he ordered Hagar to build herself a house that would be for her a dwelling and a refuge. It is known all that Ismael and Hagar suffered until the moment when God caused water to gush forth for them from the earth of Zem-Zem, while the land of Chihr and Yemen were afflicted with drought. It was then that the Amalekites, the Djorhomites, and the remnants of the Adites established in these regions dispersed. The Amalekites headed towards the Tehama to seek water, pastures, and their old habitations. At their head was Es-Sameyda, son of Houbar, son of Lawi, son of Kaïtour, son of Kerker, son of Hid. When the sons of

Kerker were well advanced in their journey, water becoming scarce and the difficulties of the road multiplying, Es-Sameyda, son of Houbar, recited verses to them in the redjez meter (didactic), encouraging them to continue their march and seeking to fortify them against the obstacles they encountered. He said to them:

Sons of Kerker, continue your march through the lands; I see that this world is corrupt; There are no longer any righteous among the sons of Kahtân.

However, the rowwad, meaning those who walked ahead in search of water, arrived at the edge of a wadi, where they saw birds rising into the air and then descending back to the earth. As they inspected the bottom of the wadi, they saw a house on the red hill. There were Agar and Ismael. They had built a stone embankment all around the water to prevent it from flowing away. Regarding this matter, there is a tradition according to which the Prophet is said to have said: "God protects Agar our mother! If she had not piled up stones to form a barrier around the waters of Zamzam, they would have flowed on the surface of the earth." The rowwad greeted her and asked for permission to camp in that place and to drink there. She smiled at them and granted them what they requested. However, they went to meet those who followed them and announced to them that they had found water. So, they descended into the wadi fully reassured, congratulating themselves on their fortunate discovery, and rejoicing that the clarity of prophetic light illuminated the wadi and the location of the sacred house. Ismael married and abandoned his paternal language for Arabic.

We have reported, in this work and in others, what the men of Kahtan and Nizar have said about this. Ismael married el-Djada, daughter of Saad the Amalekite. Abraham, having asked Sarah for permission to visit Ismael and having obtained it, went to Mecca. Now Ismael was out hunting and grazing with his mother Agar. Abraham greeted el-Djada, daughter of Saad, wife of Ismael, but she did not return his greeting. So he said to her, "Is this a place where strangers are received?" "No, by God," she replied. "But what does the master of the house do?" "He is absent." "Then tell him, when he returns, that Abraham, after inquiring about him and his mother, recommends him to change the threshold of his dwelling and to take another." Abraham immediately returned to Syria. On the evening of that day, Ismael and Agar returned and saw that the wadi was shining with the light of dawn, and the sheep were sniffing the traces of footsteps. Then he said to his wife the Amalekite, "Has something happened since I left?" "Yes," she replied, "an old man has arrived here." And she told him everything that had happened. "It was my own father, the friend of God himself; he advised me to send you away. So go join your people, for there is nothing good in you."

However, the Djorhomites, hearing about the Benou-Kerker and their encampment in the wadi, where the fertility of the pastures ensured abundant milk for their herds, and finding themselves in a state of famine, took the road to Mecca, led by el-Harit, son of Modad, son of Amr, son of Saacl, son of er-Rekib, son of Zalim, son of Haïni, son of Nabit, son of Djorhom. When they arrived in the wadi, they camped near the site of Mecca and resolved to dwell with Ismael and those Amalekites belonging to the Benou-Kerker who had preceded them. Some say, indeed, that the Benou-Kerker descend from the Amalekites, while others link them to the Djorhomites. However, the most accepted opinion is that they are linked to the Amalekites. Ismael took Sameh, daughter of Mouhelhel, daughter of Saad, son of Awf, son of Haïni, son of Nabit, as his second wife. Abraham asked Sarah again for permission to visit Ismael; but she, tormented by jealousy, made him swear that once he reached his destination, he would not set foot on the ground. There is disagreement about what beast he rode. Some say it was Borak, while others think it was a donkey, or yet another animal. When Abraham arrived at the wadi, he greeted Ismael's wife, the Djorhomite. She returned his greeting, welcomed him, and extended the most gracious hospitality to him. He asked about Ismael and Agar, and she informed him that they were both out pasturing their flocks. Then she invited him to come down, but he refused to do so. Some believe that by this time, Agar was already dead, having reached the age of ninety. However, the Djorhomite insisted that Abraham enter her tent, but he did not agree. Then she brought him milk and pieces of game, and he blessed them. Afterward, she brought him a stone that was in the tent.

He then leaned over his mount and placed the stone under his right foot. The Djorhomite combed and perfumed his hair. Then she carried the stone to the left side. He placed his left foot on it and leaned his head towards his daughter-in-law, who combed and perfumed it. However, his two feet left imprints on the stone, as we have just said, on the right and left sides. The Djorhomite, witnessing this miracle, was struck with admiration. This same stone is still called the Station of Abraham. "Set it aside," he said to his daughter-in-law, "for later it will be venerated." After some time, he withdrew and said, "When Ismael returns, tell him: Abraham greets you and recommends that you preserve the threshold of your house, for you cannot find a better one." Then Abraham went away and resumed the road to Syria.

Some say Ismael was so named because God heard the prayer of Agar and had mercy on her when she fled from her mistress Sarah, Isaac's mother. According to others, it was because God answered Abraham's prayer himself. In any case, Ismael died at the age of 137 and was buried in the sacred mosque, near the spot where the Black Stone was. Ismael had twelve male children: Nabit, Kidar, Adbil, Mibsam, Michmâ, Douma, Dewam, Maça, Haddad, Tima, Yetour, and Nafech. (See Genesis, XXV, 13,

14, 15.) All practiced the true religion. Abraham, having gone to Mecca when Ismael was only thirty years old, had ordered him to build the temple. Ismael built it with stones cut from the mountains. He gave it a length of thirty cubits and placed in it the stone measuring seven cubits. As for the width of the temple, it was twenty-two cubits, and its height nine. Then he provided it with a door, but did not give it a roof. He placed the stone in the corner designated for it and settled himself in a dwelling adjacent to the temple. That is why God said: "When Abraham and Ismael raised the foundations of the temple, etc." (Koran, II, 121.) Then God commanded Abraham to preach pilgrimage to the people. After Ismael's death, his son Nabit became the guardian of the temple. After Nabit, it was the Djorhomites who settled there, such was their power in the land inhabited by Ismael. The king of the Djorhomites was then el-Harit, son of Modad. He was the first to preside over the temple guard. He lived in the place now called Koaïkiân. Whoever entered Mecca with merchandise had to pay him tithe. His residence was in the upper part of Mecca. The king of the Amalekites, es-Sameydâ, son of Houbar, resided in the lower part of Mecca, called Adjiad. He also collected tithes from those who entered the city from the side he inhabited.

These two princes engaged in several battles. El-Harit, son of Modad, king of the Djorhomites, went to war with an army that made the lances and shields resound; hence came the name Koakiân (resonance) given to the place we have mentioned. Es-Sameydâ, king of the Amalekites, also went to war with the best-mounted horsemen. That is why the place he occupied is still called to this day Adjiad (swift horses in racing). The Djorhomites were defeated and covered in disgrace, hence the site of the event took the name Fadhih (covering in disgrace), which it has always retained. Then, the two rivals having concluded peace, victims were slaughtered and cooked, hence the place of this gathering is still known today as Tabikh (cooking). The guardianship of the temple then belonged to the Amalekites; then the Djorhomites took it back from them and kept it for about three hundred years. The last of their kings was el-Harit, son of Modad the younger, son of Amr, son of el-Harit, son of Modad the elder. He increased the constructions of the temple and raised the walls founded by Abraham. However, the Djorhomites indulged in all kinds of disorders and excesses in the temple; one of them even went so far as to commit an act of fornication there with a woman. The man was called Isafel, the woman Noilah. God turned both of them into stones, which were later made into two idols, which were worshiped as intermediaries between man and divinity. According to another tradition, they were two ordinary stones that were carved into human form and given the names of these two sinners. God sent against the Djorhomites swift clouds, ants, and other signs of His anger, so that many of them perished. The children of Ishmael multiplied and drove the Djorhomites out of Mecca. They then settled near the land of Djohainah, from where a rushing torrent swept

them all away in one night. The site of this catastrophe is known as Idam (fury).

Omeyah, son of Abou's from the tribe of Takif, alluded to this event in the verses where he said:

"The Djorhomites once defiled the Téhamah,

And a furious torrent swept them all away."

El-Harit, son of Modad the younger, the Djorhomite, also said on this subject:

"Does it not seem that from el-Hadjoun to Safa,

All is deserted, and at Mecca, nocturnal conversations are no more heard?

Yet we dwelt there, but the most resounding of nights

And the most terrible of calamities have destroyed us.

We were relatives and neighbors of Ishmael,

When the days of misfortune had not yet come upon us.

We presided over the guardianship of the temple after Nabit,

And we ostentatiously performed the rounds around the temple and its enclosure."

Amr, son of Harit, his son, also said:

"We were guardians and inhabitants of the temple,

In our hands, all the pilgrims entrusted their votive offerings.

We inhabited this land before being expelled from it,

And we held it as an inheritance from the sons of Haini, son of Nabit, son of Djorhom.

Then the guardianship of the temple passed into the hands of the sons of Yiad, son of Nizar.

Then numerous wars arose between the sons of Modar and those of Yiad.

Those who had the means moved away from Mecca in the direction of Iraq.

We will speak later, summarily, of the history of Mecca and the sons of Nizar, Khodaah, and others.

In this chapter, we have proposed to give a general overview of the events concerning the Djorhomites and other tribes."

In another source of traditions that we consulted, we found that the first Djorhomite king who ruled in Mecca was Modad, son of Amr, son of Saad, son of Rakib, son of Haini, son of Nabit, son of Djorhom, son of Kahtân. After a reign of a hundred years, he passed the throne to his son Amr, son of Modad, who kept it for a hundred and twenty years. Then came el-Harit, son of Amr, for two hundred years, or less according to others. His successor was Amr, son of el-Harit, who ruled for two centuries. He was replaced by Modad, son of the younger Amr, son of el-Harit, son of Amr, son of Modad, son of Amr, son of Saad, son of er-Rakib, son of Haini, son of Nabit, son of Djorhom, son of Kahtân, who reigned for forty years. It was during this time that the Arabs of pure origin were annihilated, such as the Adites, Abil-Temoudites, Jadis, Tasm, Amalekites, Webar, and Djorhomites; only those Arabs who descended from Adnan and Kahtân remained.

Those Bedouin Arabs who survived among their compatriots merged among the descendants of Kahtân and Adnân, where the traces of their origin were erased and disappeared. The Amalekites, having indulged in disorder on the earth, God subjected them to the power of foreign kings, who annihilated them. Earlier (vol. II), when the peoples of Rome and their genealogy were discussed, we mentioned those who had linked the sons of Amlak and the other peoples mentioned at the same time to the sons of Esau, son of Isaac, son of Abraham. We mentioned that the scholars among the Arabs reported their genealogy differently, and that their opinion was the most widespread. Among all the poets who sang about them in elegies, there is one who said:

"The race of Amlak has disappeared, and there remains of it neither humble nor mighty who winks disdainfully.

They have sinned, and God has taken away their power. His judgments are such against men; woe to his enemies!"

As for Tasm and Djadis, they disappeared in a space of about sixty to seventy years in the midst of the deserts, victims of their dissensions and quarrels regarding supremacy. Their posterity was annihilated, and there is no trace of them left. Thus, they have become a proverb among the Arabs, and poets have taken them as types for their comparisons. As for er-Ras and his companions, we have already spoken of them in our previous works. It is to this people that God sent Hanzalah, son of Safwan

el-Absi, and they treated him as a liar, as we have already mentioned. Moreover, there exist concerning the companions of er-Ras many other stories than those which we have recorded in this work. All these tribes are mentioned in the Torah. They are connected to the posterity of Shem, son of Noah, through a descendant of Aram, son of Shem, son of Noah, that is, through a son of Aws, son of Aram. Among the descendants of the latter, we must count Mach, son of Aram, and Nabith, son of Mach, to whom the genealogy of all the Nabateans and their kings is traced back. Ad, son of Aws, son of Aram, son of Shem, son of Noah, settled with his children in the land of el-Ahkaf, which is part of Hadramaut. Temud, son of Abir, son of Aram, son of Shem, son of Noah, settled with his children in the region of Hedjaz. Djadis, son of Abir, chose as his dwelling place the land of Jaw, that is to say, Yemamah, which is located between Bahrain and Hedjaz. Today, in 332 AH, this same region is in the hands of the sons of el-Okhaidir, the Alid, descendant of Hasan, son of Ali, son of Abu Talib, and it borders Bahrain and those who populate its districts.

Tasm, son of Loud, son of Shem, son of Noah, and his children settled in Yemamah with Djadis. As for Amalik, son of Loud, son of Shem, son of Noah, he resided in Hedjaz. Earlier (vol. II), we mentioned that the children of Aïlam, son of Shem, son of Noah, had occupied the land of el-Ahwaz and Persia. Nabit, son of Mach, son of Aram, son of Shem, son of Noah, occupied Babylon. His descendants extended their dominion over Iraq, under the name of Nabateans. It was from them that the kings of Babylon emerged, as we have already mentioned, noting that it was these princes who made agriculture flourish and spread civilization in these lands. Their power had no equal on earth. However, fortune led them to degradation, stripping them of royalty and honors, and they reached such a degree of abasement where they still are to this day in Iraq and other countries.

A certain number of theologians, among whom Dirar, son of Amr, Tomamah, son of Achras, and Amr, son of Othman el-Djahiz are notable, claim that the Nabateans are superior to the Arabs. They base this on the fact that those among whom God raised the Prophet were granted the greatest of honors by the Almighty in this world; on the contrary, those who cannot claim this privilege, God has stripped them and deprived them of the greatest of distinctions on earth. Of all the favors bestowed upon those who have the same origin as the Prophet, none can be compared to the Prophet himself; just as, for the peoples among whom he was not raised, there is no greater misfortune than having seen him emerge from another people. Well then! The Nabateans have obtained from God the foremost position in this state between happiness and misfortune.

The authors we have just mentioned did not succeed in their efforts to establish the nobility of the Nabateans and their excellence at the

expense of the sons of Kahlân and Adnân, who hold the highest rank in nobility through prophecy and royalty. Those who argue for Kahtân and Nizar respond: Let us assume that the Nabateans are superior to the Arabs, precisely because God deprived them of prophecy and granted the Arabs the privilege of seeing the Prophet emerge from among them; the Arabs can argue in their favor using the same argument as the Nabateans, saying: Later on, we surpassed the Nabateans in merit, when the Arab tribes were tested by being deprived of the very excellence that God had bestowed upon the Nabateans from the greatness of their misfortune of not having seen the Prophet emerge from among them; the Nabateans were inferior to the Arabs, in that the latter, more tried in this regard than their adversaries, were deprived of the preeminence that the Nabateans owed only to this prodigious calamity of being deprived by God of the honor of giving birth to the Prophet. The Arabs are therefore better than the Nabateans, and all these arguments are of less value to the latter than they are against them, so that the reasoning turns against them and suffices to condemn them despite all the subtleties imagined by their defenders to give them superiority over the Arabs.

We have already discussed the debates concerning genealogies and the opinion that gives superiority to birth over deeds. Some say, "First deeds, then birth," while others say, "Deeds are beneath birth." We have also reported what the Chooubiyeh and other sects said, in one of our writings where we addressed discussions related to the principles of religions. Abu'l-Haoan-Ahmed, son of Yahia, in a work titled "Refutation of the Chooubiyeh," among other contentious questions and propositions he addressed, raises this one: When God has distinguished one of His servants and chosen one of His creatures, is this choice the result of some merit, or should it be attributed to a purely gratuitous privilege? He answers: If someone claims that there is a reward here, they do not understand the value of the Arabic words and lack the feeling for the expressions of this language. Indeed, when one wants to express that someone has paid a worker the price of their labor and given them the remuneration for their effort, one does not say, "So-and-so did an exceptional favor to so-and-so." This expression is only used to designate a gift that has not been deserved and is denied to others who have not made themselves unworthy of it by any crime.

As for those who claim that it is purely a gratuitous privilege, we will say to them: If it is acceptable that the Most High God bestows His favors upon some of His creatures without them having done anything to deserve them, why not admit that they owe their nobility to this privilege, even though nobility is not a deed they can claim merit for? If it is objected to us that it is not within God's justice to honor them without any merit on their part, we will respond: If your opponents turn this argument against you and say that it is not just for God to grant His favors to some to the exclusion of others, without the former having

earned through their merits what the latter have not lost through their demerits, tell me, O Chooubiyeh, what difference will there be then between them and you? God Himself spoke of those whom He chose from among His people when He said: "Allah chose Adam and Noah, the family of Abraham, and the family of 'Imran above all mankind, as descendants, one from the other." (Quran, III, 30.)

One who owes their nobility and high distinction to their birth will be careful not to make it a stepping stone to slacken in the practice of deeds befitting their rank, and, so to speak, disown their ancestors. The noblest of births seems to belong to the noblest of existences, the latter being the most esteemed, since nobility attracts nobility, just as beauty attracts beauty. Most of those who have earned the praise of their peers have been more indebted to their actions than to their birth. This is something we find frequent examples of in poets and prose writers. Thus, the poet said, speaking of Hashem, son of Abd-Ménaf, the most illustrious of the nobles:

Amr is the very one who crumbled the terid (crumbled bread with juice poured over it) for his compatriots on the day when the inhabitants of Mecca suffered from the scarcity of dates. He praised him for his deeds and did not even mention his birth, though it was noble and illustrious. Those who possess this advantage should take as a rule of conduct these words of their brother and equal, regarding high birth, Amir, son of Tofail:

"As for me, although I am the son of the most valiant horseman of Amir, although from the bosom of this noble tribe my glory emerges pure and shining;

Yet Amir did not choose me as leader by right of succession; God does not want me to make myself proud of the illustriousness of those who gave me birth.

For me, I dedicate myself to the defense of Amir, I fear nothing so much as what can harm him, and I strike those who come to attack him in the midst of their squadrons."

Another also said:

"Though our beginnings were illustrious, we are not filled with presumptuous confidence in our nobility.

We must build as our ancestors built themselves and act as they acted."

When Amr, son of Amir, and his children left Mareb, the sons of Rebiah formed a separate band and camped in Tehama. It is precisely because of this separation that they were called Khozaah. War broke out between the descendants of Yiad and those of Modar, son of Nizar; the former, seeing that the tide of battle was turning against them, unsealed the

Black Stone and buried it in a certain place. A woman from Khozaah, witnessing this act, informed the people of her tribe. They agreed with the descendants of Modar that, if they brought back the Black Stone, they would be granted the stewardship of the sacred house. This agreement having been executed, the Khozaites were indeed invested with the charge they aspired to. The first among them to enjoy this honor was Amr, son of Lohayi, whose real name was Harit, son of Amir. He altered the religion of Abraham and introduced changes to it. It was he who pushed the Arabs to the worship of idols, as a result of the circumstances we speak of in this work and elsewhere (vol. IV, chap. lxii). This happened during a journey he made to Syria, where he himself witnessed the worship of idols. He brought one back and placed it on the temple of the Kaaba. However, the power of the Khozaites became greater and greater, and the tyranny of Amr, son of Lohayi, extended over all men. In this regard, a Djorhomite who remained attached to the orthodox worship has said:

O Amr, do not tyrannize in Mecca, in this sacred land. Ask what became of the Aadites; thus perish men;

So perished the sons of Amalik, who grazed numerous herds in this land.

However, Arar, son of Lohayi, having multiplied the idols around the Kaaba, and the worship of false gods spreading more and more among the Arabs, to the point that the true religion shone only weakly among them, Chohnah, son of Khalef the Djorhomite, said:

O Amr, you have introduced new deities in Mecca, and you have multiplied their statues around the temple.

The temple had one master for all eternity, but you imposed many masters upon it among men.

One day you will see that God, in the slow ways of His justice, will choose the guardians of His house from others than you.

Amr, son of Lohayi, lived for three hundred and forty-five years. The stewardship of the temple belonged to the Khozaites, but the children of Modar had retained three prerogatives: the first was to preside over the departure of the pilgrims from Mount Arafah; the second, to lead them, on the morning of the day of sacrifice, into the valley of Mina. They transmitted these functions from father to son until they reached Abou-Seyyareh. This figure led the pilgrims from Mozdelifah to Mina, for forty years, mounted on a donkey, never failing in this duty, and thus Islam found him. His donkey became a proverb among the Arabs, who say: "More faithful to the pilgrimage than the donkey of Abou-Seyyareh." As for him, a poet said, alluding to his person:

We defended Abou-Seyyareh from all opposition,

So he led us, making his donkey hasten,

And heading towards the Qibla to invoke his protector.

Regarding the setting of the sacred months, the nasics who were responsible for it belonged to the sons of Malik, son of Kinanah. The first among them was Abou-'l-Kalammas Hodaifah, son of Abd. After him came his son Kala, son of Hodaifah. At the birth of Islam, the last to fulfill these functions was Abou-Tomamah. It should be known that when the Arabs, having completed the ceremonies of pilgrimage, were preparing to return to their homes, they gathered around the nasic. He, standing among them, would say: "My God, I discharge one of the two months of Safar from any obligation, that is to say the first, and I transfer the other to next year." Then came Islam, and the sacred months returned to the starting point they had in the beginning. This is what the Prophet refers to when he said: "Does not time go through its cycle as it did on the day when God created the heavens and the earth?" And so on until the end of the hadith. The Most High God had this usage in mind when He said: "The nasic is an increase in disbelief." (Quran, IX, 37.) Omayr, son of Kais the Koreishite, took pride in this when he said in a kasida of his own composition:

Are we not the ones who transferred the non-sacred months to Maadd and changed them into sacred months? Kossayi, son of Kilab, son of Mourrah, had married the daughter of Holaïl, the last of the Khozaah lineage who was entrusted with the stewardship of the temple. As for Amr, son of Lohayi, after having lived the number of years we mentioned, he died, leaving a thousand children and grandchildren. When death surprised Holaïl, who, as we have said, was the last of the Khozaah entrusted with the stewardship of the temple, he passed this duty on to his daughter, the wife of Kossayi, son of Kilab. When it was pointed out to her that she would not be able to open or close the doors, he entrusted her with the stewardship of the temple and charged an individual from Khozaah named Abou-Goubchân the Khozaite with the task of opening and closing the doors. He sold his privilege to Kossayi for a camel and a wine skin. The Arabs turned this event into a proverb and say: "More of a loss than Abou-Goubchân's market." A poet, speaking of the foolishness of Abou-Goubchân, who sold the stewardship of the temple for a camel and a wine skin and transferred his privilege from the Khozaah lineage to Kossayi, son of Kilab, said:

Abou-Goubchân has shown more injustice than Kossayi, and Khozaah has been more unjust than the children of Fihr.

Do not reproach Kossayi for buying, but blame your sheikh for selling.

Another poet said on the same subject:

The Khozaah, who boasted so much of their ancient glory, we found that their fame was all in drinking:

Publicly they exchanged the temple of the Merciful for a wine skin; shame on these proud ones deserving of reproach!

The stewardship of the temple had belonged to the Khozaah for three hundred years. As for Kossayi, his power consolidated and he imposed tithes on all foreigners, other than the Quraysh, who entered Mecca. He rebuilt the Kaaba; then he settled the Quraysh in Mecca, according to their lineage. He assigned a separate place to those of the Quraysh who were included under the name el-Bitah (inhabitants of the valleys), and made another class of the Quraysh called Zahiri (inhabitants of the suburbs). The Quraysh known as el-Bitah included...

The following tribes: the Banu Abd al-Muttalib, the Banu Abd al-Dar, the Banu Abd al-Uzza, sons of Kossayi; then the children of Zohrah, of Makhzoum, of Taym, sons of Murrah, of Jumah, of Sahm, of Adi, all connected by blood, as well as the Banu Hanbal, sons of Amir, son of Luhayy. As for the Quraysh of the Zawahir, among their ranks were the Banu al-Harith, sons of Fihr, the Banu al-Adram, sons of Galib, son of Fihr, the Banu Mo'ais, sons of Amir, son of Luhayy. Dikwan, freedman of Abd al-Dar al-Dohak, son of Qays al-Fihri, said in this regard:

"You have shown arrogance towards Dobak to the point of relegating him among those who are beneath their compatriots. Ah! If I had had witnesses from a group of Quraysh, a group of Quraysh city dwellers, and not those from the suburbs! But they were hidden, as I noticed early in the morning, and I condemned the cowardice of the defenders of this city and its protectors. The Sworn among the Quraysh were the Banu Abd al-Dar, sons of Kossayi, the descendants of Sahm, Jumah, Adi, and Makhzoum. The associates included under the name Muttayyibun (perfumers) were the Banu Abd al-Muttalib, the Banu Asad, sons of Abd al-Uzza, the Banu Zuhrah, the Banu Taym, the Banu al-Harith, sons of Luhayy. In this regard, Amr, son of Abu Rabiah al-Makhzumi, said speaking of a woman:

"She counted ancestors among the Muttayyibun, then she had in her possession the hanging hair of the Sworn. Surely she hesitates between Amir, son of Luhayy, when she hears herself called, and between Abd al-Muttalib."

The Quraysh received Yilaf from foreign kings. Yilaf means security, safe-conduct. Then they formed a tekarruch, meaning gathering, association. This is what Abou Khaled al-Yachkori alludes to when he says:

"Brothers have united their criminal designs against us, in our time and in ancient times. The Quraysh, after receiving Yilaf from foreign kings,

embarked on journeys to Syria, Yemen, and Iraq. It is in this regard that Matroud the Khozaite said:

"O you whose saddle is always in motion, why have you not descended into the family of Abd al-Muttalib, Of those men who impose their authority in their own lands, and who undertake journeys under the protection of Yilaf?"

History has preserved many details related to the Quraysh, the Jurhumites, the Khozaites, and other descendants of Ma'ad. We have recorded them in our previous writings, limiting ourselves here to give an overview intended to recall what has already been said. When we speak of the dispersion of men at Babel, we will briefly recount the history of Mecca, Abd al-Muttalib, the Abyssinians, along with other details related to the same subject.

CHAPTER XL.

GENERAL INFORMATION ON THE DESCRIPTION OF THE EARTH AND DIFFERENT COUNTRIES; ON MAN'S LOVE FOR HIS NATIVE LAND.

According to the reports of the traditionists, after God had subjected to the Muslims Iraq, Syria, Egypt, and so many other regions, Umar, son of Al-Khattab, wrote to a scholar of that time: "We are Arabs and God has granted us the conquest of the world; we now wish to settle and reside in the principal cities. Therefore, describe to me the different lands of the earth, their climate, their location, and the influence that the soil and temperature exert on their inhabitants." Here is the response of that scholar: "Prince of the believers, know that God has divided the regions of this world between the east, west, north, and south. Everything located in the far east and in the distant regions where light emerges is a dangerous abode, due to the scorching temperature and excessive heat that consume those who dare to venture there. The lands furthest to the west are even more fatal than those of the far east, because they are less exposed to the sun's rays. In the regions that extend towards the north, cold, frosts, and snow present perils and sufferings of all kinds to man. Finally, in the southern part, the intensity of the climate and the fierce animals that inhabit it make this dwelling equally harmful for man. There remains only a small portion of the earth that is habitable, thanks to the temperate climate and other advantages that Providence has granted it. It is of this habitable part of the earth that I will give you the description.

"In Syria, vapors rise from the ground, gather into clouds, and spread in torrential rains. This climate softens the body, dulls the mind, and gives the complexion great purity. This is especially true of the province of

Homs; the inhabitants are distinguished by their beauty and the brilliance of their complexion; but the climate weakens their intelligence, takes away all its acumen, alters the natural dispositions, the faculties of the mind, and robs judgment of all its vigor. However, O prince of the believers, despite these disadvantages, Syria is a verdant and fertile land, irrigated by abundant waters, covered with trees and traversed by rivers, a well-cultivated and prosperous soil. It is the homeland of the prophets, the land where Jerusalem, the chosen city, rises, the land where lived the noblest creatures of God, the most austere devotees, and its mountains have sheltered the holiest anchorites.

"Egypt is a flat and depressed country; it is the ancient homeland of the Pharaohs and the abode of tyrants. Despite the advantages it owes to its Nile, it deserves more blame than praise. Its climate is heavy and excessively hot, though not very harmful. The inhabitants have mixed complexions and slow minds. It is a mine of gold, precious stones, emeralds, and riches of all kinds, a land rich in crops and date palms. But the climate enervates the body and darkens the skin. People live long there. The Egyptians are cunning, deceitful, and inclined to baseness, deceit, and cunning. In short, it is a country where one enriches oneself, but where one cannot settle due to the troubles and disorders that continually afflict it.

"Yemen has a climate harmful to health, but favorable to intelligence. The humidity that reigns there hinders the rise of great thoughts; but the people are distinguished by the nobility and purity of their race. The valleys of Yemen are fertile and its borders have rich vegetation. Its sky is fickle and its inhabitants are of a versatile temperament, but well-endowed in terms of beauty, and they lack neither finesse nor a certain natural eloquence.

"Hijaz is a barrier (hadjiz) between Syria, Yemen, and the coastal plains [téhamah]. Its temperature is hot, its nights splendid. This climate emaciates the body, troubles the cerebral matter, strengthens the heart, destroys generous thoughts; it predisposes to hatred, dispels pity, develops courage, and banishes from the soul any sense of humility. The inhabitants are false, malicious, and cunning; as much as their country is uneven, so are the contradictions in their character. At the end of times, Hijaz will play an important role and owe great celebrity to the unforeseen events and astonishing circumstances of which it will be the stage."

"The El-Jezireh (Mesopotamia) combines the advantages of the soil with those of the climate: it is a fertile and rich country, whose inhabitants are endowed with a noble character, remarkable courage, and prudence. In all the regions of the world, the territory most blessed and best endowed is that which stretches along plateaus and plains in the vicinity of the sea; the inhabitants are protected there from the winds, humidity, and all

the inclemencies of weather; the sky is mild, water flows easily, the air is pure, and plagues and disasters are unknown. Know, O prince of believers, that God, in dividing the earth, privileged certain regions to the detriment of others, and the most favored of all was Iraq, this kingly country of the world, this abode of so many races, of so many illustrious peoples. As for India, China, and Rome, it is unnecessary for me to offer you a description of these distant lands, populated by infidel and hostile nations. The information I have provided you with can furnish you with sufficient knowledge of what you desired to know. These are general notions about the whole of the facts and constitutive characters of each people; there may therefore be some rare exceptions; but, O prince of believers, it is upon the generalities that the preceding judgments are based."

A certain number of biographers and learned men in traditions report that Omar, son of al-Khattab, upon learning that the Persian army was gathering in Nahavand, resolved to go to Iraq; but, beforehand, he questioned Kaab al-Ahbar about this country: "Prince of believers," Kaab replied, "when God created the universe, each creature attached itself to another creature. I, said Reason, attach myself to Iraq. — I will follow you there, said Knowledge. — I, said Wealth, attach myself to Syria. — I will go with you," exclaimed Discord. — I, said Health, attach myself to the nomads of the desert. — I will accompany you there, said Sincerity."

"Maqoudi adds: 'At the center of climates is situated the land that gave me birth, the land of Rabel. The decree of fate that took me away from it to cast me into distant lands has stirred bitter regrets in my heart, for it was my homeland, my domestic hearth. This country was highly esteemed by the kings of Persia and the object of their solicitude; in Iraq they spent the winter, and most of them resided, in summer, in the Djebal, alternately moving from one of these provinces to the other, according to the seasons. Likewise, several eminent Muslims, including Abu Dolaf al-Kaseni, son of Ica al-Ajeli, spent the winter in the hot zone, that is, Iraq, and the summer in the cold zone, which is the Djebal. This is evidenced by the following verse of Abu Dolaf:

"A man like me acts like the Kosroes. Thus I spend the summer in the Djebal and the winter in Iraq."

"In fact, this region combines all the advantages: a fertile land, an easy and abundant life, the riches brought to it by its two great travelers, the Tigris and the Euphrates, the security that extends over all its inhabitants, the absence of any evil; finally, it is the climate of the sun, situated at the center of the earth and in the midst of the seven climates. Therefore, the ancients compared its place in the world to that which the heart occupies in the body, for it depended on this kingdom of Babylon from which came the light that dispelled the darkness of ignorance, as life emanates from the heart. Thanks to this fortunate situation, its

inhabitants have an even complexion, well-proportioned bodies; one does not find in them the fair hue of the Romans and Slavs, nor the dark skin of the Abyssinians, nor the thick forms of the Berbers. Free from the inherent faults of other peoples, they possess, on the contrary, the beauty found in all lands, and just as they are distinguished by their outward beauty, so do they shine with their knowledge and the qualities they have received as a heritage. The most illustrious rank in this country belongs to the city of Salvation (Baghdad). How cruel fortune was when it took me away from this noble city! In my exile, the memory of it still brings tears to my eyes. But fate delights in such separations, destiny imposes this exile.'"

"The sentiments we express here are corroborated by what scholars say, that the index of fidelity and constancy in a person lies in the regrets inspired by absent brothers, in their yearning for the native soil, in the tears shed over the past of their lives, just as it is characteristic of an honest heart to regret the place of its birth and to long for the domestic hearth:

such is even the power of intimacy and habit that a person sacrifices even their existence to return to their homeland. 'The most precious of all possessions for man is the homeland,' said Ibn ez-Zobeir. According to an Arab sage, it is by inspiring love for the native land that God has made countries flourish. It is said in India: 'You must honor your country as much as the authors of your days, for it is it that nourishes you, as you nourish your parents.' Another sage said: 'The best of countries is the one whose water has quenched your thirst, whose produce has fed you.' Let us also mention this saying: 'Your affection for the place of your birth comes from the noblest part of you.' Hippocrates advises that a patient should be treated with remedies specific to their country, since it is to the air and food of the native soil that the body owes its development and strength. According to Plato, the food to which one is accustomed by nature is the most effective remedy. Galen said: 'The patient who breathes the air of their country is reborn like a garden blooming under a beneficial rain.' We cannot dwell here on the causes of man's love for his homeland; but details on this subject can be found in our book 'The Secret of Life,' and in another of our works, 'The Medicine of Souls.'"

"If the wise did not triumph, by the application of their faculties, over the whims of fortune, science would crumble from top to bottom. Indeed, it is to history that all science owes its developments: jurisprudence consults it, eloquence seeks its materials from it, canon law relies on it, authors of philosophical theses cannot do without it, man owes it everything he knows. History transmits the sayings of the wise, it recounts their virtues and talents, it teaches kings the secrets of government and war; everything that charms, everything that astonishes, is gathered in it. History captivates the ear of the learned and the ignorant; the simple

man as well as the man of wit is sensitive to its accounts and cherishes its company; the commoner as well as the privileged gather around it, and the foreigner as well as the Arab is enchanted by its narratives. History is connected to all subjects: it is the ornament of assemblies, the sustenance of gatherings, the indispensable companion of all companies. Its superiority over other sciences is evident, and all minds grant it the first rank. But only those who have dedicated their lives to study, who understand its scope, who taste its fruits, know its benefits, and savor its sweet pleasures can penetrate its domain, fathom its secrets, and reveal and publish them.

The sages have rightly said: the best and surest of friends is a book. As you desire, its discoveries delight you, its new insights refresh you; it offers you, as you wish, both strengthening precepts and marvelous aids. It presents to you both beginning and end, whether little or much; it unites what is far from you with what is near, the past with the present; it combines the most diverse forms, the most different species. It is a dead person speaking to you on behalf of the dead, translating for you the language of the living. It is an intimate friend rejoicing in your joy, sleeping with your sleep, speaking to you only of what you love. Do you know a neighbor more generous, a relative more just, a companion more submissive, a master more universal, an associate more useful and free from reproach? Where else can you find so much profit, a character more praiseworthy, so far removed from contradicting you, with a constant good humor, so foreign to slander, such a beautiful docility, such a lively desire to reward you, and demands so light? Cast a glance upon it, and it provides you with long enjoyments; it fortifies your heart, sustains your mind, and increases your knowledge. It teaches you more in a month than a human mouth could in a century. It spares you from painful researches and the humiliation of turning to those who are not your equals and who are beneath you. A book is a tutor who never scolds you; in vain you refuse it its due, it does not refuse you its services; it obeys you at night as it obeys you by day; it submits to your will on the road as it does at home. God said: 'Read in the name of your Generous Lord. He Who taught by the pen, taught man what he did not know, etc.' (Quran, XCVI, 3-5); teaching us through these words that He taught through the pen, as He reveals to us, that generosity is one of His divine attributes.

Abd Allah, son of Abd el-Aziz, son of Abd Allah, son of Omar, son of el-Khattab, had fled the company of men to live in a cemetery; he was constantly seen there with a book in hand, reading. When asked the reason for this, he replied: 'I know of no more eloquent tutor than a tomb, nor of a more profitable good than a book, nor of a more salutary remedy than solitude.' When the drawbacks of solitude were pointed out to him: 'No,' he exclaimed, 'it is only harmful to the ignorant!' A poet said of those who collect books without ever benefiting from what they contain:

Beasts of burden laden for the journey, they know of the profits only as much as the camel does.

Certainly, when the camel grazes or journeys under its load, does it know what its saddlebags contain?"

CHAPTER XLI.

DIFFERING OPINIONS ON THE ORIGINS OF THE NAMES OF YEMEN, IRAQ, SYRIA, AND HEJAZ.

Yemen and the etymology of its name are subject to controversy. Some believe that this country was named Yemen because it is situated to the right (yemin) of the Kaaba, from the verb teïaman, meaning "to be on the right." By the same token, Syria should owe its name Cham to its position on the left (chimal) of the Kaaba. As for the Hejaz, it is said to be called so because it serves as a barrier (hadjiz) between Yemen and Syria, as mentioned in the divine book regarding the barrier placed between the seas of Kolzoum and Roum (the Red Sea and the Mediterranean): "And He has set a barrier between the two seas." (Quran, XXV, 55, and XXIII, 10). Finally, the name given to Iraq would come from the fact that this country receives the waters of the Tigris, the Euphrates, and other rivers, from the word irak, meaning the border of a seal or a water bag.

For others, Yemen means a fortunate land (yumn Arabia felix) and Cham (Syria) an ominous land (choam). Such is the opinion reported by some authors and attributed to the grammarian Kotrob. Others propose a different explanation: they believe that at the time of the confusion of languages at Babel, some peoples went to the right of the path of the sun, that is, towards Yemen, and others to the left, towards the land of Cham. According to them, this would be the origin of the names of these two regions. We will return later to the migrations of the peoples who left Babel, and we will mention the poems they composed as they spread across the globe and established themselves in the countries of their choice. It has also been claimed that the name Cham given to Syria comes from the black and white spots (chamat) that are found on the cultivated land in certain locations, as well as on rocks, plants, and trees. This opinion belongs to el-Kelbi. Finally, Charki, son of Kotami, relates the word Cham to Sam (Sem), son of Noah, who first stopped in this country and settled there. When the Arabs came to inhabit it, they considered the word Sam as a bad omen and changed it to Cham. It is also said that the city of Samarra was named so because it traces back to Sam. Others believe that the first Abbasid caliphs who inhabited it gave it its name, which means "joy of the beholder" (sorra-men-râ). Other

etymologies have been proposed for the names of places and cities in this region; they can be found in our previous works.

CHAPTER XLII

YEMEN: GENEALOGY OF ITS INHABITANTS; VARIOUS OPINIONS ON THE SUBJECT.

There is no agreement on the descent of Kahtan. Hicham, son of Kelbi, citing the opinion of his father and that of Charki, son of Rotami, says that these two scholars considered Kahtan to be the son of el-Hamaisa, son of Nabat or Nabil, son of Ismail, son of Abraham, the friend of God. They supported this opinion with various historical testimonies, among others with a tradition emanating from the Prophet and transmitted, according to Hicham, from his father, who held it from Ibn-Abbas, or else, according to el-Heïtem, transmitted to el-Kelbi by Abou-Salih. It is recounted that the Prophet, having met one day a group of Ansar who were disputing the prize for archery, said to them: "Shoot, O children of Ismail, for your father was a skilled archer, shoot; as for me, I am for the son of el-Adra." He was a man from the tribe of Khozaah. The competitors launched their arrows and said to him, "Messenger of God, the one for whom you declare yourself will win the victory." — "Then shoot," replied the Prophet, "for I am with you all." Maçoudi adds: "All the descendants of Kahtan, from Himyar and Kehlân, reject this anecdote and deny its authenticity; many among them affirm, based on the most positive calculations regarding their genealogy, that Kahtan is the same as Yaktan, and that his name Kah- tân is only an Arabic alteration. According to el-Kelbi, the name Yaktan in the Torah is el-Djebbar, son of Abir, son of Chalikh, son of Arfakhchad, son of Sein, son of Noah."

Here, finally, is the most accredited genealogical opinion in Yemen, the one on which the Kehlân and the Himyar, sons of Kahtân, still base their words and actions today, an opinion transmitted from one generation to another, from the small to the great, in accordance with what I have read in the ancient chronicles of the Arabs and other peoples, and adopted by the descendants of Kahtân, the chiefs of the Himyar and Kehlân in Yemen, Tehaniah, Nedjd, Hadramaut, the land of ech-Chihr, and el-Ahkaf, Oman, and other regions. This opinion, I say, gives the genealogy of Kahtân as follows: Rahtân, son of Abir, son of Chalikh, son of Salim or Kaïnân, son of Arfakhchad, son of Sem, son of Noah. Abir had three sons, Falig, Kahtân, and Melkân; the latter, according to a fairly widespread opinion, was the father of the prophet Khidr. Kahtân had thirty-one male children, whose mother was Hayya, daughter of Rawk, son of Fazzarah, son of Mounkid, son of Soweïd, son of Aws, son of Aram, son of Sem, son of Noah. Kahtân begot Yârob; Yârob begot Yachdjob; Yachdjob begot two sons, one of whom was Abd-Cheins, who is none other than Saba, son of

Yachdjob; he was surnamed Saba because he enslaved the prisoners of war. Saba was the father of Himyar, of Kehlân, and of all the posterity that came from these two children, I mean the tribes of Himyar and Kehlân. This is the opinion generally adopted and considered certain by the most educated members of these two families.

El-Heïtem, son of Adi et-Tayi, also does not admit that Kahtân is descended from Ismaïl. For Ismaïl, when he adopted the Arabic language, must have used the Djorhom dialect since his mother tongue was that of Syria, the language spoken by Abraham, his father, when he established Hagar and her son in Mecca, as we have recounted. Ismaïl, who grew up and married among the Djorhomites, could only have used their language, and he must have conformed to their dialect in expressing his thoughts. On the other hand, the Benou-Nizar deny that Ismaïl was raised in the Djorhomite language, and they claim that God taught him to speak Arabic; for, they say, Ismaïl was sixteen years old, or, according to others, fourteen years old, when Abraham left him with his mother Hagar in a barren and deserted valley. God protected them; He caused the well of Zamzam to gush forth for them, and He then taught the Arabic language to Ismaïl, a language that, according to them, bears no resemblance to that of the Djorhomites. Now we see that the Benou-Kahtân speak a different language from that used by the Benou-Nizar, which leads us to reject the belief of those who make Ismaïl speak the language of the Djorhomites, for if Ismaïl had learned Arabic from the Djorhomites among whom he grew up, the language he used could only have been that of Djorhom or one of the tribes domiciled in Mecca. As for Kahtân, we know that he spoke the language of Syria, and that his son Yârob expressed himself in another language. Did Yârob then have a higher rank than Ismaïl in the eyes of God? Was Kahtân above Abraham, the friend of the Merciful, so that Ismaïl was deprived of the gift of the Arabic language, while this noble language was granted to Yârob? Certainly not. Moreover, the descendants of Kahtân and those of Nizar have had lengthy discussions and numerous controversies on this subject, which cannot find a place in this book. But we have cited, in our historical annals, the subject of their disputes, the prophets and kings they boast of, the arguments and proofs alleged by each of these ancient and modern tribes, and finally the discussions of the black and white races, the Arabs and foreigners, and the sect of the Chooubyeh.

El-Heïtem claims that Djorhom was the son of Abir, son of Saba, son of Yaktân or Kahtân. He explains the Prophet's words to the archers of the Ansar, "Shoot, sons of Ismaïl," by saying that the Prophet was connecting them to Ismaïl through the maternal line, taking into account the generations between them and the descendants of Ismaïl; for Muhammad could neither reject an authentic lineage nor attribute to a tribe an origin that was not theirs. Moreover, the aforementioned genealogy had been transmitted to them orally and through authentic deeds. It is also

reported that someone asked the Prophet (blessings and peace be upon him!) what Saba meant, and whether this name referred to a man or a woman, a valley or a mountain. "Saba," he replied, "was a man who had ten sons; four of them went to Syria, and the other six to Yemen. The first were named Lakhm, Djoudam, Amilah, and Gassân; the second, who entered Yemen, were named Himyar, el-Azd, Madhdij, Kinanah, el-Acharioun, and Anmar, who form the tribes of Badjilah and Khatâm. According to Abou'l-Moundir, this Anmar was the son of Yiad, son of Amr, son of el-Gawt, son of Nabit, son of Malek, son of Zéïd, son of Kehlân, son of Saba.

Maçoudi adds: The lineage of Anmar is uncertain. It is generally believed that Anmar, Yiad, Rébyiah, and Modar were sons of Nizar, son of Maadd, son of Adnân, but they entered Yemen and allied themselves with the former (the Sabeans or Yaktânids). The words of the Prophet that we have just quoted, concerning the migrations of some to Yemen and others to Syria, are, to tell the truth, only an isolated tradition and do not have that character of publicity that cuts off any objection and leads to general conviction. Moreover, this subject has given rise to many discussions. Hicham cites in this regard the following testimony attributed to Kelbi, his father: "All the sons of Saba were called Sabeans, and they had no other collective tribal name than that of Saba." Further on in this work, we will speak of Amr, son of Amir-Mozaikya, of the prophetess Tarifah, of Amrân the soothsayer, brother of Anir ben Amir; we will narrate the story of el-Arim, the breaking of the dam, the prediction of these two figures about the dam and the flood, and finally the dispersal of the tribes that came out of Mareb and the history of those who entered Oman, Chanwah, Charat, Syria, and other lands.

CHAPTER XLIII.

OF YEMEN AND ITS KINGS; THE SPLENDOR OF THEIR REIGN.

The first figure counted among the kings of Yemen is Saba, son of Yachdjob, son of Yârob, son of Kahtân; his true name was Abd-Chems, and already, in another passage of this book, as well as in other works, we have explained for what reason, according to what is recounted, Saba was named Abd-Chems: Only God knows the truth. He reigned for four hundred and eighty-four years, and his successor was his son Himyar, son of Saba, son of Yachdjob, son of Yârob. Himyar was the bravest warrior of his time, the most skilled horseman, and the most handsome of his contemporaries. He reigned for fifty years, but certain authors attribute to his reign a more considerable duration, others a lesser one. Himyar was the first Yemenite sovereign to adorn his head with a crown of gold. His successor to the throne was his brother Kehlân, son of Saba; he

peacefully exercised power throughout his long life and into old age, for he reigned for three hundred years, or less according to some authors. Upon Kehlân's death, the royal inheritance returned to the descendants of Himyar, through a series of events that would take too long to recount. After great debates between the children of Kehlân and those of Himyar, the throne was occupied by Abou-Malik, son of Asker, son of Saba. This king restored unity to his country, ruled his subjects with justice, and bestowed blessings upon them during a reign of three hundred years. According to another account, the immediate successor of Kehlân was er-Raïch, also named el-Harit, son of Cbeddad. Then came Djebbar, son of Galib, son of Zeïd, son of Keblân, for one hundred and twenty years; then el-Harit, son of Malik, son of Afrikous, son of Saïfi, son of Yachdjob, son of Saba; he reigned for approximately one hundred and forty years. It is believed that this king is the same as Abou-Abrabah, son of er-Raïch, also known as Doal-minar (the master of the lighthouse). Yemen then had for kings: er-Raïch, son of Cheddad, son of Maltat, for one hundred and twenty-five years; Abrahah, son of er-Raïch, also called Dou'l-minar, for one hundred and eighty years; Afrikous, son of Abrahah, for one hundred and sixty-four years; the brother of the previous, el-Abd, son of Abrahah, also known as Doul-Adar (the man of terrors), who reigned for twenty-five years; el-Houdhad, son of Chorahbil, son of Arar, son of er-Raïch; the duration of his reign is uncertain, some say el-Houdhad lived for ten years, others seven years, and still others only six years. After him, the first of the Tobbâ reigned for four centuries. Several historians say he was killed by Belkis, while others have a different opinion; the most accredited is the one we have reported previously. Belkis, daughter of el Houdhad, succeeded him. The birth of this queen is surrounded by marvelous circumstances that the authors of ancient traditions have recounted. They tell that her father, while hunting, encountered two serpents, one black and the other white; that he killed the black one, and then two genies appeared, one old and the other young; that the old genie gave his daughter in marriage to the king under certain conditions, and that the fruit of this union was Belkis; but that, the king having violated the conditions imposed on him, the child disappeared. This romantic tale is found in the History of the Tobbâ.

For us, we only accept such facts of this kind as they are found in historical works and are in accordance with the sacred text of the law, and subordinate to it. Therefore, we set aside the opinions of those who assert the eternity of the world because they reject this authority and deny it. Here, we accept only the account of those who, submissive to religious orthodoxy, believe that the world was created; they admit the intervention of genies and demons, as long as it agrees with the book revealed to the apostle of God, and with the proofs that establish the truth of his mission, and render man incapable of producing a book equal to this Quran, where error finds no access from any side. Belkis occupied

the throne for one hundred and twenty years. Her relations with Solomon, son of David, are recounted in the Book of God, as well as the adventure of the hoopoe (Quran, XXVII, etc.). Solomon possessed Yemen for twenty-three years, and after him, the kingship returning to the family of Himyar, was exercised by Yaçir, son of Abd, son of Yâfar, for thirty-five years. Yaçir was succeeded by Chammir, son of Afrikous, son of Abrahah, who reigned for fifty-three years. The kings of Yemen then were: Tobbâ el-Akrân, son of Chammir, for one hundred and sixty-three years; Malkikarib, son of Tobbâ, for one hundred and twenty years; he invaded with his people several countries of the East, such as Khorasan, Tibet, China, and Sistan; Haçân, son of Tobbâ; this king, who initially reigned peacefully, later had to contend with revolt and sedition, and was killed after a reign of twenty-five years; Amr, son of Tobbâ, the murderer of his brother Haçân, the previous king; he reigned for sixty-four years; it is said that the remorse of having killed his brother deprived him of sleep since then. Tobbâ, son of Haçân Abou-Karib, succeeded him.

This king left Yemen to invade Yatrib and wage war on the tribes of the Aws and the Khazraj. He would have destroyed the Kaaba if he had not been dissuaded by the Jewish priests residing in the land; instead, he adorned it with Yemeni silk. Upon his return to Yemen, he embraced Judaism; this religion then dominated the country, leading to the extinction of idolatry. Abou-Karib reigned for about one hundred years, and was succeeded by Amr, son of Tobbâ, after violent dissensions and revolts. Amr was eventually deposed and replaced by Martad, son of Abd-Kilal, whose reign, marked by troubles and wars, lasted forty years. The kings who succeeded him were: Waliâh, son of Martad, for thirty-nine years; Abrahah, son of es-Sabbah, son of Waliâh, son of Martad: this king, also known as the Image of Good, reigned for ninety-three years or less; he was learned, and there exists a collection of his expeditions; Amr, son of Dou-Kifân, who reigned for nineteen years; Lakhniah, nicknamed Dou-Chénatir (the man with earrings), who did not belong to the reigning family. Possessed by a criminal ardor for young men of royal blood, whom he pursued, like women, with his shameful solicitations, he filled Yemen with his disorders and infamous debaucheries. Nevertheless, he governed his people with justice and afforded protection to the weak. He had been on the throne for thirty years, others say twenty-nine years, when a descendant of the kings, named Youçef Dou-Nowas, fearing to be a victim of his brutal passions, assassinated him, and succeeded him.

This Dou-Nowas was the son of Zorah, son of Tobbâ el-Asgar, son of Haçân, son of Tobbâ, son of Abou-Karib. He was mentioned in another chapter of this book, where we recounted his persecutions against the men of the pit, whom he caused to perish in the flames (Vol. I). God alludes to them when He says in His holy book: "(Cursed be) those who made to perish the men of the pit in a constantly burning fire." (Quran, LXXXV, 4-5.) Dou-Nowas was then attacked by the Abyssinians, who,

coming from Naçi and Zeïlâ, ports of Abyssinia, landed, as we have said above, on the shore of Gallafikah, a town on the coast of Zébid, in Yemen. After fighting the invasion for a long time, Dou-Nowas drowned himself to escape dishonor. His reign had lasted for two hundred and sixty years, or, according to other authors, a much shorter duration. The cause of this invasion is known: the Najashi, or king of Abyssinia, having been informed of the persecutions carried out by Dou-Nowas against the Christians, whom he caused to perish in the flames after subjecting them to all sorts of torments, sent an army of Abyssinians against this tyrant, commanded by Ariat, son of Adkham. This general governed Yemen for twenty years; at the end of this time, he was attacked and killed by Abrahah elAchram (the Bald), father of Yaksoum, who seized the throne. On hearing this news, the Najashi was filled with anger and swore by Christ that he would shave the head of the usurper, shed his blood, and tread his land, that is, Yemen, under his feet.

As soon as Abrahah learned of this threat, he shaved the hair from his forehead himself and placed it in an ivory box; he poured his own blood into a vessel and filled a sack with soil from Yemen. He added several rich gifts to these three objects and sent the whole to the Najashi, king of Abyssinia, with a letter in which he submitted himself and swore by the religion of the Christians that he recognized his authority. "I know," he wrote, "that the king has sworn by the Messiah to shave my head, shed my blood, and tread underfoot my native land. Accordingly, I send him my hair for him to cut with his own hand, this vessel full of my blood for him to spill, and this sack filled with soil from my homeland for him to trample under his feet, hoping thus to calm the king's anger and release him from the oath he uttered from his throne." Upon receiving this message, the Najashi could not help but applaud the Yemenite king's expedient; he greatly praised the resourcefulness of his mind and pardoned him. This event took place during the reign of Kohad, king of Persia. The same Abrahah, father of Yaksoum, invaded the territory of Mecca with the "Elephant Companions," with the intention of destroying the Kaaba, in the year of Anouchbirwân's reign. When he arrived at Tayif, the tribe of Takif sent Abou-Rigal to guide him through the desert to Mecca. Abou-Rigal died on the way in a place called el-Mogammas, between Tayif and Mecca. Later, the custom arose of throwing stones at his tomb, and this custom gave rise to a proverb among the Arabs. The following verse by Djérir, son of el-Khatafi, against el-Farazdak, alludes to it:

"When Farazdak is dead, stone his tomb, as you stone that of Abou-Rigal."

According to another version, Abu-Rigal had been entrusted by the Prophet Salih to take the alms to Mecca, but as he failed in his mission and behaved treacherously, Takif, that is to say, Kusayy, son of Monabbih,

attacked him and caused him to perish a disgraceful death, to punish him for the harm his fraud caused to the inhabitants of the sacred territory. The poet Ailan, son of Selamah, speaking of the severity of his grandfather Takif against Rigal, said:

"We are cruel, cruel was our father."

Omeyah, son of Abu 's-Salt the Takifite, said in the same vein:

"They have expelled from their land all the sons of Adnan; they have weighed down their yoke on the tribes.

They killed Abu-Rigal the guide, near Mecca, while he was leading his mount on the road to that city."

Such is finally this passage from the poem of Amr, son of Darrak el-Abdi:

"If I cross the mountains of Kais, if I refuse passage to the Benu-Tamim,

You will consider me a traitor more criminal than Abu-Rigal, and more unjust than Sodom in the exercise of my power."

We will return later to the history of the Abyssinians, their entry into the sacred territory, and the outcome of this expedition.

On the road leading from Iraq to Mecca, between Talebyeh and el-Habir, not far from el-Batanyeh, there is a locality called the Tomb of el-Ibadi, where travelers have the custom of throwing stones, as they do when passing near the tomb of Abu-Rigal. This Ibadi is the hero of a singular adventure that we have recounted in our historical annals and in the book entitled "Gardens of Intelligences," a book dedicated to the history of the Prophet's family.

Abrahah lived on and reigned for forty-three years after his expedition against Mecca, from which he returned with mutilated fingers and severed joints, as a result of the appearance of the ababil birds (a kind of swallows) that God sent against him. (See Quran, Chapter 105, and Essay on the History of the Arabs Before Islam, Vol. I)

The arrival of the "Companions of the Elephant" in Mecca took place on the night of Monday, the 17th of the month of Muharram, in the year 882 of the Seleucid era, or the year 216 of the Arab era, which starts from the pilgrimage of treachery. Further down in this work, and in a more appropriate place for the subject, we will provide a summary of universal chronology with the era of the prophets and kings. This will be the subject of a special chapter.

Abrahah el-Achram left the throne of Yemen to his son Yaksoum, who, during a reign of two years, devastated the entire country with his cruelty. He died at the end of this time, and his brother Masrouk ben Abrahah, who succeeded him, oppressed his subjects with a tyranny that

surpassed the excesses of his father and brother. Masrouk's mother was from the family of Dou-Yézen. The son of Dou-Yézen, named Seif, crossed the seas and came to the court of Caesar to implore his help; but he resided there for seven years without being able to overcome his refusals. "You are Jews," said the prince to him, "while the Abyssinians are Christians; and our religion forbids us from supporting infidels against fellow believers." Seif then went to Kesra Anushirwan for the same reason, and he requested his cooperation in the name of the kinship that united them. "What is this kinship you claim with me?" asked Kosroes. "It is the kinship of skin," replied Seif, "the kinship of the white race against the black race, since my complexion proves that I am closer to you than the Abyssinians." Anushirwan promised to give him help, but his wars with the Romans and other peoples prevented him from keeping his word. Seif, son of Dou-Yézen, having died, his son Mâdi-Karib came in turn to solicit at the court of Kosroes, and when asked what he was claiming, he said: "I come to claim my inheritance before the king." He was brought into the presence of Anushirwan, who asked him what he meant by his inheritance. Mâdi-Karib replied: "I am the son of the sheikh to whom the king promised his support against the Abyssinians." Anushirwan granted him a troop formed of criminals drawn from the prisons and commanded by Wahraz, Sipehbed of Deilem. "Whether they win the victory," added the king, "or perish, the advantage will be ours, and in either case it will be a success for us." These auxiliaries, with their horses, their baggage, and their servants, were transported on the Tigris to Obollab, the only seaport existing on the territory of Basra, as the foundation of Basra and Kufa dates only from Islamism. From there, a fleet took them to the coasts of Hadramaut to a place called Matoub.

After the landing of his army, which had suffered some losses during the crossing, Wahraz set fire to the ships to make his soldiers understand that behind them there was only death without any chance of salvation, and that they had to win at all costs.

A poet from Hadramaut said about this expedition:

Matoub saw one morning a thousand warriors covered in their armor; they were the Gis of Sassan and the sons of Mahrasen,

Come to drive the blacks out of Yemen, guided towards the end of their course by Dou-Yézen.

This poem is very long. As soon as the Yemenite king Masrouk, son of Abrahah, was informed of the approach of the enemy, he marched to meet him with a hundred thousand Abyssinians, not counting the contingents of Himyar, Kehlan, and other tribes of Yemen. Masrouk was mounted on a tall elephant. When the two armies were facing each other, Wahraz said to the Persian soldiers, "Attack boldly and prove that you are brave!" Looking at the Yemenite king, he saw him dismount from his

elephant to mount a camel, then leave this mount to take a horse, and then, as if he disdained to fight the Persians on horseback, and as if to show more clearly the contempt he felt for a troop of sailors, he saw him mount a donkey. Wahraz then said to his companions, "His royalty is over: it will pass from the great to the small." A splendid red ruby sparkled on Masrouk's forehead, and a chain of gold held it to his crown. Wahraz shot an arrow at the king, and his soldiers imitated him. "I just hit this son of a donkey," Wahraz said to his companions, "observe what happens. If his soldiers surround him and do not leave him, it means he is alive; if, on the contrary, after surrounding him, they move away from him, it is proof that he is dead." The Persians, seeing the enemy gather around the king, then move away, hastened to inform their general. "Forward!" Wahraz cried to them. They then threw themselves on the Abyssinians, attacked them vigorously, and put them to rout with swords in their kidneys. The head of King Masrouk and those of his chief officers were planted on spears.

Their dead are estimated at thirty thousand. Among the conditions imposed by Anushirwan on Mâdi Karib was the right for the Persians to take women from Yemen and the prohibition for Yemenites to marry Persian women. In addition, Mâdi-Karib undertook to pay tribute to Kosroes. He received from the hands of Wahraz a crown that this general had brought and a silver breastplate. Wahraz wrote to Anushirwan to announce the triumph of his army, and, upon leaving Yemen, he left a garrison of his own troops there. The total duration of the Abyssinians' domination in Yemen was seventy-two years, and Masrouk, son of Abrabah, had been reigning for three years when he was killed by Wahraz, in the third year of Anushirwan's reign.

The Persian expedition into Yemen and their victory over the Abyssinians inspired the following verses from a poet originating from Persia:

"We crossed the seas to liberate Himyar

From the tyranny of the Abyssinians,

With an army of heroes from the Sassanid race,

Heroes with proud gazes, who made a rampart of their lances

And their sharp, shining swords that pierced the body like lightning.

We killed the proud Masrouk, while the Abyssinian tribes provoked us to battle.

The ruby that shone on his forehead was split by the Sassanid warrior's arrow.

Then our victorious army enveloped the land of Kahtan;

We penetrated beneath the porticos of Goumdan.

There we tasted all pleasures and showered the sons of Kahlān with our favors."

Abu Ybacleh el-Bohtori treated the same subject in verses addressed to a noble from Persia. This poet, who was from the family of Kahtan, exalted in these terms the superiority of the Persians over his own ancestors:

"Your generosity is unmatched, and sweet it is to praise it!

The memory of your kindness will live on in posterity.

Whatever these kindnesses may be, we do not have their virginity (they are not the first); it is Yemen who, more than I, benefited from your gifts.

Remember the day when your ancestor Anushirwan wiped away the stain of shame that tarnished Seif (the sword), son of Dou-Yézen;

While his riders protected us through their exploits against the armies of Sanaa and Aden.

You are the sons of a generous benefactor, and we the sons of the one who was filled with your grace and favor."

Madi-Karib then received a delegation of Arab princes and chiefs who came to congratulate him on reclaiming his crown. Among them were Abd el-Mottalib, son of Hashem, son of Abd-Ménaf; Omeyab, son of Abd-Chems, son of Abd-Ménaf; Rhowaïled, son of Açed, son of Abd el-Ozza; Abou Zamaah, the ancestor of Omeyah, son of Abou's-Salt the Takifite; some authors also mention Abou's-Salt, the father of the latter. They presented themselves before the king, who stood on the terrace of his palace in Goumdân, Sanaa. Madi-Karib, perfumed with amber, his forehead shining with musk, and his sword placed before him, had, on his right and left, a crowd of kings, princes, and sons of mikwal (chiefs); he thus received the homage of the orators and the congratulations of the noble delegates. Abd el-Mottalib, son of Hashem, stepped forward from the ranks and addressed him with the following speech: "O king, Allah the Almighty has granted you a lofty, steep, and inaccessible place, a high and sublime rank. He has strengthened your power like a plant with firm and powerful roots, unshakeable at its base, and whose luxuriant branches spread over the most fertile soil and in the most fortunate of lands. Far from you be curses! You are the leader of the Arabs; you are the spring that spreads fertility, the sovereign before whom the Arabs bow, the pillar on which they lean, the citadel where subjects find refuge. Your ancestors were the noblest of ancestors; but in our eyes, your nobility surpasses theirs. The glory of those who will descend from you will never fade; the memory of those from whom you descend is immortal. O king, we are the inhabitants of the territory consecrated to God, the guardians of His temple; it is He who has sent us to you, who

has delivered us from danger, who has saved us. We come bearing congratulations and not the messengers of hatred and reproach." - "You who address me," said the king, "who are you?" - "I am Abd el-Mottalib, son of Hashem, son of Abd-Ménaf." - "The son of our sister?" asked Madi-Karib. - "Yes." - "Bring him forward!" added the king. Then he himself advanced to meet the speaker and all the delegates, and he said to him: "Greetings and welcome! Happy journey and happy stay! May your camels be fertile and your pastures green! Be showered with the richest gifts! The king has heard your words; he acknowledges his kinship with you and accepts his bonds. Be the masters at all hours of the day and night. You will be honored during your stay, and our blessings will follow you at the time of departure."

Abu Zamaah, the grandfather of Omeyah, son of Abou's-Salt from the Bénou-Takif, then recited an ode that began as follows:

"May they seek success, those who resemble Seif, son of Dou-Yézen,

When he was, amidst the seas, the plaything of fate,

Until the day he returned, bringing with him noble soldiers

Whom, in the darkness, one mistook for mountains.

May God reward this brave troop to whom I know no rivals!

You unleashed lions upon these black dogs, and, on the evening of the battle,

The corpses of the fugitives littered the ground.

King, drink merrily, your brow adorned with the crown, on the terrace of Goumdan,

And let the wine flow freely!

They are vanquished now; perfume yourself with musk and sleep peacefully

In your royal mantle.

Such feats are not like two cups of milk mixed with water

And then turning into urine (meaning they are of great value)."

Mâdi-Karib, son of Seif, son of Dou-Yézen, had long conversations with Abd el-Mottalib; he revealed to him various circumstances concerning the Prophet, whose imminent arrival he announced, as well as the events of his life and mission; then he congratulated all the envoys again and bid them farewell. The details we have provided about Mâdi-Karib in our Historical Annals spare us from revisiting them here.

Mâdi-Karib, once in possession of the crown of Yemen, established for his personal guard a company of Abyssinian slaves, who marched before him with pikes in hand. One day, as he was leaving his castle in Goumdan, located in the city of Sanaa, this troupe of Abyssinians attacked him in the public square and slaughtered him. This king had reigned for four years and was the last sovereign of the house of Kahlān to rule in Yemen. The total number of kings of Yemen amounts to thirty-seven, over a period of three thousand one hundred and ninety years.

Obeid, son of Chériah the Djorhomite, was tasked with a mission to Moawiah and was questioned by the prince about Yemen and the chronology of its kings. Here is the order in which he presented it:

The first king of Yemen, in agreement with what we have previously mentioned, was Saba, son of Yachdjob, son of Yârob, son of Kahlân, who reigned for one hundred and eighty-four years. Then came el-Harit, son of Cheddad, son of Maltat, son of Amr, for one hundred and twenty-five years; Abrahah, son of er-Raïch, also known as Doul-Mincir, for one hundred and thirty-three years; Afrikous, son of Abrahah, for one hundred and sixty-four years; his brother, el-Abd, son of Abrahah, for forty-five years; el-Houdhad, son of Chorhabil, son of Amr, nicknamed Dou's-Sarh (the man of the castle), for one year; Belkis, daughter of el-Houdhad, for seven years; Solomon, son of David, for twenty-three years, as we have mentioned previously when speaking of Queen Belkis; then Arkhoboam, son of Solomon, for one year. After Arkhoboam, the crown returned to a Himyarite prince, Yassir, son of Yanam, son of Yafar, son of Amr Doul-Adar, for thirty-five years.

The nickname Doul-Adar (the man of terrors) is given an origin that reason refuses to accept, and which goes beyond the natural order of events, although it is possible in itself. It is told that this king was so named because he found, in the most remote parts of the deserts of Yemen and Hadramaut, a people with a repulsive and extraordinary appearance. It is said that they had their faces in the middle of their chests. The appearance of these singular beings inspired such intense terror in the Yemenites and impressed them so much that they gave their king the nickname Doul-Adar.

Furthermore, this word is explained in various ways; God knows best what it means. The next king was Amr, son of Charmir, son of Afrikous, who reigned for fifty-three years; then Tobbâ el-Akran, son of Amr, also known as Tobbâ the Great, for one hundred and fifty-three years; his son Melki-Karib, for thirty-five years; Tobbâ, son of Melki-Karib, also known as Tobbâ Abou-Karib Asad, son of Melki-Karib, for eighty-four years; Kelal, son of Matoub, for seventy-four years; Tobbâ, son of Haçân, son of Tobbâ, for three hundred and twenty-six years; Martad, for thirty-seven years; Abrahah, son of Sabbah, for sixty-three years; Dou-Nowas Zorah, also known as Yousef or Garib, son of Katan, who reigned for eighty-nine

years. Finally, Lakhniah, nicknamed Doul-chénalir, who reigned for eighty-four years. The total duration of this dynasty is therefore one thousand nine hundred and twenty-seven years. If we present here the system of Obeid, son of Ghériah, regarding the order of succession of Yemenite kings and the duration of their reigns, it is because we want to present all the different opinions that have been proposed on this subject. From God comes all help.

When the Abyssinians, as we have just recounted, slaughtered Madi-Karib, son of Seif, with lance thrusts in the courtyard of his palace in Sanaa, Wahraz's agent, who resided in that city with a foreign garrison placed by Wahraz beside the Yemenite king, immediately mounted his horse, seized all the Abyssinians there, militarily occupied the city, and wrote to Wahraz to inform him of these events. Wahraz was then at the court of Anouchirwan, in Medain, Iraq; he hastened to report this news to Kosroes and received the order to depart with four thousand Persian knights, by land, to restore order in Yemen. His mission was not to leave a single Abyssinian alive and to kill even those whose kinky hair indicated an infusion of black blood in their origins. Wahraz, upon arriving in Yemen, entered Sanaa, mercilessly slaughtered the Abyssinians, and destroyed everything belonging to that race. Then he governed Yemen in the name of Anouchirwan, and died in that post. His son Nouchadjan succeeded him and exercised power until his death. He was replaced by an agent from Persia named Sabhan. After him came Khorzad, who reigned only for six months. His successors were first a son of Sabhan, and after him, a Merzeban, who belonged to the family of Kosroes. The next governor was Khor-Khosrou, who was born in Yemen and left the throne to Badan, son of Sassan.

Such are the Kahtanid, Abyssinian, and Persian kings who have ruled Yemen. In addition, a descendant of Abraham, friend of God, governed this land and is counted among the Yemenite sovereigns. His name was Honeibah, son of Umaim, son of Bedil, son of Maran, son of Abraham; he enjoyed considerable power and lived for many years. He is mentioned in the poems of Imru' al-Qays. Most of the Yemenite princes, such as the Dou-Sahr, Dou-Kila, Dou-Asbah, Dou-Yezan, lived in the city of Dafar; very few of them settled in other cities. The following inscription, in ancient characters, was read on a black stone placed above the gate of Dafar:

"When Dafar was built, it was asked, 'To whom do you belong?' It replied, 'To the illustrious Himyarites.'"

It was asked, 'Who will be your masters after them?' — 'The cruel Abyssinians.'

'And after them?' — 'The noble sovereigns of Persia.'

'And after them?' — 'The Koreishites who trade.'

'And after them?' — 'I will belong to sorcerer Himyarites;

'But this family will not last long after its restoration. It will be plunged into an abyss of misfortunes by

'Lions that the sea will cast upon its shores and which will spread fire to the highest regions of the land.'"

This prophecy regarding the kings of Yemen was therefore made before their advent, and indeed, this is the order in which they succeeded each other. As for the fire that will spread to the mountains, it is an event reserved for the future. The inhabitants believe that at the end of times, after a long series of misfortunes, disasters, and calamities, the Abyssinians will become masters of their land. Yemen was governed by agents of Kosroes when the Prophet received his divine mission; Islam was then preached there, and thanks to God, it soon conquered the land. The details we have provided in our Middle History, about the kings of Yemen, their travels, wars, and the monuments they founded during their expeditions, spare us from revisiting this subject.

Yemen is a country longer than it is wide. On one side, between Mecca and a place called Talhat-el-Mélik, there are seven stations; the same distance separates Sanaa from Aden, with each station estimated at five or six parasangs. On the other side, from Wadi-Waha to the area between the deserts of Hadramaut and Oman, there are twenty stations. Thirdly, Yemen is bounded by the Sea of Yemen, which, as we have said, is also called the Sea of Kolzoum, the Sea of China, and India. Altogether, this makes twenty stations in length and sixteen in width. The names of its different kings—Dou-Yezan, Dou-Nowas, Dou-Minar, etc.—are derived from the localities of the country or some traits of their lives, their expeditions, or other particularities of that nature. It is by these names that the Himyarite dynasty was distinguished from other dynasties, and each of their princes in particular.

After this brief exposition of the history of Yemen and its kings, we will speak of the kings of Hirah, the Benou-Nasr, etc., due to their close relation with the history of Yemen. Then we will discuss the Yemenite princes and other families that have reigned in Syria.

CHAPTER XLIV.

HISTORY OF THE KINGS OF HIRAH, FROM THE FAMILY OF THE BENOU-NASR, ETC.

Djodaïmah, also known as el-Waddah (shining with whiteness), perished in the trap set for him by Zibba, daughter of Amr, son of Darib, son of

Haçân, son of Odeïnah, son of Sameïdâ, son of Houbar. The father of this princess governed, on behalf of the Romans, the eastern provinces of Syria up to the Euphrates, and resided in a locality called el-Madik (the pass), between Khanoukah and Karki-Çjiah. When Zibba inherited her father's crown, she succeeded in winning the love of Djodaïmah and eventually killed him. Djodaïmah reigned for ninety-five years under the chiefs of the satrapies, plus twenty-three years under Ardéchir, son of Babek, and Sabour el-Djunoud; which makes a total of one hundred eighteen years.

His first name was Abou Malik, as seen in the following verses by Soweïd, son of Abou-Kahel el-Yachkori:

"If I am to taste the drink of death, before me tasted it

Tasm, from the Benou-Ad, Djedis the infamous (dou-chanâ),

And Abou Malik, the soothsayer, who perished victim to the schemes

Of the daughter of Amr."

Before Djodaïmah, the crown had belonged to his father, who was, as believed, the first king of Hirah. Here is his name and genealogy: Malik, son of Fahm, son of Dous, son of el-Azd, son of el-Gawt, son of Nabit, son of Malik, son of Zeïd, son of Kehlân, son of Saba, sons of Yachdjob, son of Yârob, son of Kahtân. Malik emigrated from Yemen with the family of Djafnah, son of Amr, son of Amir-Mozaïkya. The Benou-Djafnah headed towards Syria; Malik settled in Iraq and reigned for twelve years over the tribe of Modar, son of Nizar. His son Djodaïmah succeeded him, as we have just mentioned; he left the throne to a son of his sister, named Amr, son of Adi, son of Nasr, son of Rébyah, son of el-Harit, son of Malik, son of Ganeni, son of Nemarah, son of Lakhm. Amr was the first king who established his residence in Hirah and made this city the capital of his kingdom; he is the founder of the Nasrile dynasty, also called the kings of Hirah. This Amr, son of Adi, nephew of Djodaïmah, reigned for one hundred years. Some authors, among those who have carefully studied the history of the Arabs and their famous days, believe that Djodaïmah was the first king of the Kozaite family, and they say he was the son of Malik, son of Fahm the Tonoukhite. This king one day said to his favorites: "I have heard of a young man from Lakhm, who lives among his uncles the Benou-Yiad, and you have praised his beauty and politeness to me. Would it not be fitting to summon him to my court and entrust him with the duties of cupbearer and page?" – "All that the king proposes is wise," they replied; "thus, this young man should be brought here." When he presented himself before the king, Djodaïmah asked him his name. "I am Adi, son of Nasr, son of Rébyah," he replied, and he was immediately admitted among the king's intimates.

However, a sister of his, Rikach, daughter of Malik, fell in love with the young page and said to him one day, "Adi, when you serve at the king's table, pour him pure wine and give his guests wine mixed with water. As soon as you see the king under the influence of drunkenness, ask him for my hand, he will grant it to you, and you will take all the witnesses among the guests to witness his promise." The page obeyed, he asked for Rikach's hand in marriage, obtained it, sought the testimony of the guests, and hurried to announce to the princess what had happened. "Come and fetch your betrothed," she said to him. The ceremony took place, and the next day, he appeared all perfumed with khalouk (a mixture of saffron and aromatics) in the presence of the king, who asked him what it meant. – "It is the adornment of the groom," replied the page. – "Of which groom?" – "Of Rikach's groom!" At these words, the king roared with fury and fell face down. Adi escaped his resentment by fleeing and evaded his active searches; however, some authors say that he perished by his order. Later, Djodaïmah sent these verses to his sister:

"Speak, Rikach, and do not lie, was it to a nobleman that you prostituted yourself or to a commoner?

Was it to a slave, for you are worthy of a slave; or to an even more vile being, for you are capable of such infamy?"

She replied to him:

"It is you who, without consulting me, chose a husband for me, it is you who ordered the women to adorn me for the wedding.

This is the result of your passion for wine, your continual debauchery, and your madness!"

Djodaïmah had his sister brought to him and kept her prisoner in his palace. This princess was pregnant; she gave birth to a boy whom she named Amr, and she nursed him with her milk. As soon as he was able to walk, she adorned him, perfumed him, dressed him in a precious robe, and sent him to her uncle the king. He was charmed by his beauty and showed him tender affection. One day, in the season of the year when the earth was covered with mushrooms, the king went for a walk in a garden prepared to receive him. Amr and other young men followed him there. Instead of imitating his companions and eating all the good mushrooms he found, Amr set them aside. On the way back, he took the lead, reciting this verse:

"Here is what I have gathered; it is the best of my harvest; while those who gathered with me always had their mouths full."

The king, from that moment, showed even more interest and attachment to him. It is told that djinn then abducted this child, and Djodaïmah searched everywhere for him for a long time without discovering what had become of him. One day, two men named Malik and Okaïl, sons of

Falidj, went to the king with the intention of offering him a present. On the way, they stopped near a cistern. A slave named Oumm-Ainr (the mother of Amr) who accompanied them placed a cauldron near them to prepare their meal. While they were eating, they saw a man with disheveled hair, long nails, and in pitiable attire coming towards them. He squatted down next to them like a dog and reached out his hand; the slave gave him food, and he devoured it without leaving a crumb and reached out his hand again. The servant then said, "Give the slave your wrist, and he will ask for the arm," words that have become a proverb; then she offered wine to her masters, and while she poured for them to drink, Amr, son of Adi (for it was he), recited these verses:

"Mother of Amr, you withhold the cup from me, when it should circulate to the right.

Mother of Amr, is it a bad thing to have three guests? The one to whom you deny wine is your companion."

His hosts asked him his name. – "If you do not know who I am," he said to them, "you will not mistake my origin: my name is Amr, son of Adi." At these words, they rose and kissed his hands; then they poured water on his head, cut his nails, cut his hair, and dressed him in their most elegant clothes. "We cannot," they said, "offer the king a more precious gift, a present that is more pleasing to him than the son of his sister, since God has returned him to him." Then they set out with him, brought him to the court, and announced to the king this happy news. Djodaïmah received his nephew with joy and sent him to his mother; then he asked the two strangers what they desired. "Our only desire," they replied, "is to remain near you for the rest of our lives and yours." The king consented, and they were since then called Djodaïmah's two familiars. Their name is mentioned in an elegy composed by Motammim, son of Nowaïrah el-Yarbouyi, when Malik, his brother, was killed by Khaled, son of Walid, at the Battle of el-Bitah. Here is the passage:

"United for a long time in a friendship as close as that of Djodaïmah's two familiars, people used to say of us: Nothing can separate them. But when we were separated, it seemed to us, Malik and me, our intimacy had been so long, that we had never spent a single night sleeping near each other."

Abu Khirach al-Hudayl said along the same lines:

"Did you not know that long before us, absence had separated two sincere friends, Malik and Okail?"

After Amr's mother found her son, she gave him a group of slaves to serve him in the bath. When he had bathed, she dressed him in a rich royal costume, and to fulfill a vow she had made, she placed a gold necklace around his neck; then she sent him to her uncle the king. At the sight of this necklace, and noticing the fuzz on the young man's cheeks,

Djodaïmah exclaimed: "Amr is too great to wear a necklace!" (Proverb.) From that moment, Amr never left his uncle and completely won his favor.

Syria and Mesopotamia then obeyed Queen Zibba, daughter of Amr, son of Darib, son of Haçan, of the Amilah family, a branch of the Amalekites established in Soleih; some authors think that Zibba was Greek, but she spoke Arabic. Her main cities, now in ruins, stretched along the eastern and western banks of the Euphrates; it is said that this queen divided the river into a large number of canals that spread fertility throughout all the cities of her states. Zibba herself waged war against tribes at the head of her troops. Djodaïmah "the leper" asked for her hand in marriage and received this reply from her: "I am ready to obey you, for one should desire a husband like you; you can, if you wish, come to my court." Zibba was still a virgin. Djodaïmah immediately gathered his confidants to seek their advice: all advised him to go, except for one of the king's servants, named Kocair, son of Saad, from the tribe of Lakbm, who begged his master not to undertake this journey, but to write to Zibba. If she was sincere, she would come to him herself; otherwise, he should abandon this marriage. Djodaïmah adopted the advice of the majority, disregarding this counsel, and set off. When he arrived at Bakkah, a locality situated this side of the road from Hit to el-Anbar, he consulted his companions again. They all approved of his resolution and urged him to continue his journey; only Kocair urged him to turn back. Djodaïmah replied to him: "The decision was made at Bakkah."

(Proverb meaning: "It's a done deal.") Seeing that this was the king's decision, Kocair exclaimed: "The advice of Kocair is not listened to," a phrase that has become a proverb. The king set out again and stopped a little before Kanoukah, within sight of Zibba's capital. He saw with concern that troops were blocking his path; he consulted Kocair again, who replied: "Prudence was left at Bakkah." (Proverb.) But, at the king's insistence, he added: "If the troops come to meet you saluting you as king, and if they march in front of you, it is a sign that the queen is sincere; but if they scatter at your sides and behind you, if they give way to the crowd and allow it to surround you, hurry to flee to el-Asa, whose speed is incomparable;" this was the name of a mare that the king had led on a leash beside him. Djodaïmah was soon surrounded and hemmed in by the crowd, but he did not mount his mare. Kocair, without wasting time, threw himself on the back of el-Asa, eluding the surveillance of the enemy horsemen, and fled. The king, seeing him outdistance, with his horse, the enemy riders and evade their pursuit, exclaimed: "He whom el-Asa carries never goes astray!" Then he was brought to Zibba. This queen came to meet him and said to him, exposing to his gaze the most secret charms of her person: "What is the price of a wife like the one you see before you?" — "It is the price of a shameless and immodest slave," replied Djodaïmah. — "By God," replied the queen, "do not attribute the

characteristics you notice to the impossibility of finding a razor or skilled servants to handle it. No, they are the sign of a virile nature." By her order, they laid the prisoner on a leather carpet, placed an ivory basin near him, cut the veins of his arm, and let his blood flow. The king, feeling his strength ebbing away, shook his arm, and a few drops of blood splashed onto a marble column. Zibba had been warned that if all the blood was not collected in the vessel, the king's death would be avenged; so she said to him: "Djodaïmah, do not let a single drop of your blood be wasted, for I only brought you to me because I knew it contains a remedy against possession (khabal)." — "Do not worry about blood that its master consents to lose," replied Djodaïmah. There is an allusion to this event in the following verse by al-Boait:

"Among these effeminate young men whose blood is a remedy against madness and possession, etc."

Zibba clarified the blood of the victim and preserved it in a vase. According to a slightly different tradition, Djodaïmah was introduced into a palace where the queen, seated on her throne, was alone with her women. At the sight of him, she said to them, "Take the hand of your lord," and she made him sit on a leather carpet. Revealing then the most secret parts of his body [cujuspilos nexuerat pone nates): "Is this the body of a bride?" she said to him. — "No," replied Djodaïmah, "but that of a disgustingly formed slave." The queen added: "By God, the peculiarities you notice are not due to a lack of a razor or skilled servants to handle it, but they are an indication of an entirely virile nature." Then she ordered his veins to be cut and let the blood flow onto the leather carpet, fearing to soil the throne on which she was sitting. It was then that Djodaïmah said to her: "Do not regret the blood that its master himself sheds."

Meanwhile, Koçaïr, who had escaped, brought the news of this murder to Amr, son of Abdel-Djinn and Tonoulchi, who lived in Hirah. Seeing him moved by his story, he added: "You must avenge your paternal uncle, to escape the ridicule of the Arabs." But the prince paid no heed to this advice. Koçaïr then went to Amr, son of Adi, and proposed to him to attract the army to his side if he consented to avenge the death of his maternal uncle. Amr, son of Adi, promised him this. Koçaïr spoke in his favor to the chief officers, flattering their greed or ambition, and drew a considerable portion of the army to his side. Thus, when the Tonoukhite was faced with his rival, he feared perishing with his own in this unequal struggle, and surrendered. As soon as Amr, son of Adi, was proclaimed, Koçaïr reminded him of the promise he had made regarding Zibba. But the king said to him: "How can we reach this woman? She is more elusive than the eagle in the sky." — "Since you refuse," replied Koçaïr, "I will cut off my nose and ears, and try to kill this queen through cunning. Only support me, and you will be blameless." — "You see better than I what must be done," answered Amr, "and I promise you my cooperation."

Koçaïr, having mutilated his nose, which gave rise to the proverb, "Koçaïr cut off his nose for an important affair," went in this state to Zibba, who asked him who he was. "I am called Koçaïr," he replied, "and I swear by the Master of the East that there was not, on the face of the earth, a man more devoted than I to Djodaïmah, nor more hostile to your person. But since Amr, son of Adi, made me undergo these mutilations, I know that by uniting with you I cannot join a more dangerous enemy for him." — "Koçaïr," said the queen, "we welcome you with pleasure and we entrust you with the purchase of our merchandise," and indeed she gave him the necessary sums for his trade. Koçaïr returned to Hirah, took, with Amr, son of Adi's consent, several precious items from the royal treasury, and returned to Zibba's court. At the sight of this wealth, the queen expressed great satisfaction and entrusted him with larger sums for new acquisitions. One day Koçaïr said to her: "There are no kings or queens who have not secured secret exits in their capital, in case of danger." — "I too," replied Zibba, "have taken this precaution: under this very throne, I had a underground passage dug which, passing under the bed of the Euphrates, leads to the throne of my sister Roheilah." Koçaïr took care to close the entrance to this passage, then he hurried to Amr. The latter had two thousand soldiers hidden in sacks carried by a thousand camels, and he set off with them towards Zibba's kingdom. Koçaïr went ahead, arrived before the caravan, and said to the queen: "Go up on the city's rampart, to see the riches that are coming to you, but warn the gatekeeper not to inspect my goods, for they consist only of furniture and effects." Zibba trusted Koçaïr and feared no trap from him; she did as he advised, and climbed onto the rampart. However, she noticed that the camels were advancing slowly, and she said:

"Why do these camels have such a slow pace?

Do they carry stones or iron,

Heavy masses of lead, or perhaps

Men crouched and huddled together?"

As the camels entered the city, one of these animals lagged behind. The gatekeeper lost patience and pricked the soldier's (hidden in the sack) flanks with a sharp stick he held in his hand. The soldier let out a fart, and the gatekeeper said (in Nabatean language), "bichla le-chaka," which means, "There is something bad in the sacks." At that moment, the soldiers burst out of the bundles and cut down the garrison with their swords. Zibba rushed to the secret passage; she saw Koçaïr leaning at the entrance, sword in hand. She retraced her steps and met Amr, son of Adi, who slaughtered her. Some accounts say she swallowed a subtle poison hidden in the setting of her ring and, as she expired, said, "Let it be by my hand and not by Amr's!" The city was destroyed, and the women were enslaved. The tale of Zibba and Koçaïr often recurs, with

lengthy details, in Arab poetry. Let's cite this passage from Motammim's work:

"What noble ardor of vengeance led Koçaïr to mutilate his nose and bravely defy death by the sword?"

This subject appears in a great number of poems. It is told that when Zibba attacked a fortress, she turned her back to it and emitted a shrill whistle; then she advanced stealthily and overturned the fortress completely. This is how she destroyed two very well-fortified citadels, the castle of Marid in the land of Dawmat-el-Djandal, and the castle of el-Ablak. The phrase "rebellion of Marid and power of el-Ablak" is attributed to her, which has become proverbial. (Proverbs of Meïdani, vol. I) These two castles are often mentioned in Arab poetry, as in this verse by el Aeha:

"His abode is at el-Ablak, this marvel of Teïmâ, a formidable fortress, near a host without artifice."

Djodaïmah el-Abrach was named el-Waddah (of dazzling whiteness) because he had leprosy. This nickname was given out of respect for his rank.

Such were the beginnings of the reign of Amr, son of Adi, and the events in which he took part. When he died, after reigning, as previously mentioned, for a hundred years, his son Imrou'1-Kaïs succeeded him and reigned for sixty years. Imrou'1-Kaïs was succeeded by his son Amr, nicknamed "the one who ignites war." This prince, whose reign lasted twenty-five years, had for mother Marie the Bedouin, sister of Tâlabah, son of Amr, from the family of the Gassanid kings. The crown then passed, for sixty-five years, to Nômân, son of Imrou'1-Kaïs, "the general of the Persians." His mother was Heïdjoumaneh, daughter of Saloul, from the tribe of Mourad, or, according to others, from Yad. El-Moundir, son of Nômân, son of Imrou'1-Kaïs, reigned after him for twenty-five years. His mother was named Firaçiah, daughter of Malik, son of el-Moundir, from the family of Nasr. Nômân, son of el-Moundir "the horseman of Halimah," then reigned in Hirah for thirty-five years. This king built the castle of Khawarnak and organized cavalry squadrons in his army. His mother was Hind, daughter of Zeïd, son of Monat, from the Gassanid lineage. Then reigned el-Aswad, son of Nômân, for twenty years; his mother, Hind, was the daughter of Heïdjoumaneh, from the family of Nasr. He was succeeded by el-Moundir, son of el-Aswad, son of Nômân, whose reign lasted thirty-four years. The mother of this Moundir was Ma-es-sema, daughter of Awf, son of Namir, son of Kaçit, son of Hit, son of Aksa, son of Dama, son of Djodeïlah, son of Açed, son of Rébyàh, son of Nizar. She was surnamed Ma-es-sema (water of the sky) because of her complete beauty. Moundir passed the crown to his son Amr, who reigned for twenty-four years. Amr's mother was Halimah, daughter of el-Harit, from

the family of Màdi-Karib. His successor Moundir, son of Amr, son of Moundir, remained on the throne for sixty years; his mother was the sister of Amr and Kabous, from the tribe of Nasr. Then reigned Kabous, son of Moundir, for thirty years; his mother was Hind, daughter of el-Harit, from the family of Moàwiah, son of Màdi-Karib. Hirah then obeyed Nômàn, son of Moundir, for twenty-two years. This king, the first to whom the greeting "far from you be the curses!" was addressed, had for mother Selma, daughter of Waïl, son of Olyiah, son of Kelb.

Some historians recount the following anecdote. The poet Nabigah once sought the favor of being admitted to Nômàn's presence. The chamberlain, noting that the king was then occupied with drinking, said to Nabigah, "This is the most favorable moment for flattery; under the charm of wine and music, hearts welcome it eagerly. One who then offers praises to the king can obtain precious favors. I promise you a share in what will be granted to me." "Such a service," replied the chamberlain, "would be far beneath the worth of your thanks; how could I dare to claim a share in what you speak of? There is only one thing preventing us from asking, and that is the fear of troubling the king. And what reason could we give?" Nabigah asked him who was with Nômàn, and learning that it was Khaled, son of Djâfar el-Kilabi, his usual companion, he added, "Would you take on the task of conveying to Khaled the message I am about to give you?" "What is it?" asked the chamberlain. "Repeat to him from me these words: A man of your rank must succeed in what he undertakes. As for my gratitude, you know how far it extends." At that moment, Khaled, pressed by one of those necessities that result from copious libations, was leaving the king's presence; the chamberlain met him and said, "Abou'l-Bessam, I am pleased to deliver to you a pleasant message," and Khaled, asking him to explain, told him what was happening. Khaled was a courtier who brought affability and remarkable sagacity to any affair; he returned to the king, a smile on his lips, and recited this verse (by Nabigah. See St. de Sacy, Chrest. arabe, II, 406):

"Do not vent your resentment except on a man equal to you, or on one whom you leave far behind you, like the horse that arrives, ahead of its rivals, at the end of its race."

"By el-Lat! The kings descended from Dou-Roam (the Himyarite kings), those illustrious leaders who have carried the markers of their nobility and the merits of their race so far, it seems to me that I see them gathered in the arena where you shine so brightly (far from you be the curses!). Without hastening your course, you leave them far behind, and when they arrive, one cannot however reproach them for their failure." Nômân replied: "You are more eloquent in your praises than Nabigah himself, when he arranges his rhymes." — "May I be eloquent," Khaled replied, "when I remain so far beneath your merit, and what words could celebrate your dazzling glory? Ah! If Nabigah were here, I could blend

my accents with his." Nômân ordered the poet to be brought in. When he saw the chamberlain coming to him, he asked: "What is happening on the other side?" — "The barriers are lifted before you," he replied, "and the ushers are authorized to let you pass. Enter then." The poet was introduced; he stood before the king, and, saluting him with the royal felicitation, he said: "Far from you be the curses! Glory to you, chief of the Arabs, splendor of this illustrious race. By el-Lat! Your vigil is more fortunate than its day. Even by turning your head you eclipse its face. The gifts of your left hand surpass those of its right. Your promises are worth more than its favors. One of your slaves surpasses his entire people. Your name has more prestige than his rank. Your person is nobler than his ancestor, and one of your days is more glorious than all his century." Then he added:

Your glory shines with unparalleled brilliance, in punishment as in benefaction, whether one experiences its effects or recounts them.

A crown of virtues encircles your royal brow, and in battle you are a lion whose face shines like the moon.

Nômân was radiant with joy; he had the poet's mouth filled with pearls, saying: "Thus kings should be praised!"

Nômân had killed Adi, son of Zeïd el-Ibadi (the Neston), who translated into Persian at the court of Yezra-Perviz the dispatches written in Arabic that Nômân's envoys brought to the king of Persia. Zeïd had perished as a victim of Nômân's resentment, following an intrigue that would be too long to relate. (See £5501 on the history of the Arabs before Islam. II, 1/18 and following.) After the murder of his father, Zeïd, son of Adi, replaced him in his functions. He spoke to Perviz about the beauty of the women of Moundir, and painted such a seductive picture of them that the king wrote to Nômân to send him his sister. Nômân, having read this letter, said to the messenger of Kosroès, who was none other than Zeïd, son of Adi: "Does not Kosroès have among the maha (the antelopes) of Sawad what he needs, that he still addresses himself to Arab women?" Zeïd replied: "Far from you be the curses! The purpose of the king was only to honor you with his alliance, and if he had known that his request could displease you, he would not have made it. But I will take care to arrange this matter and to present him with an acceptable excuse from you." — "Do so," replied Nômân, "for you know well that a marriage with foreigners is an affront and a dishonor for the Arabs." Zeïd returned to the court of Kosroès; he informed him of Nômân's refusal, presenting it in the most unfavorable light the term maha du. Sawad that Nômân had used, and stirred up his resentment against the latter. "And what does maha mean?" asked the king. "It means cows," replied Zeïd. — "Are there many servants who would dare a more guilty insolence?" exclaimed Perviz. These words were repeated to Nômân and inspired apprehensions in him. He hastily left Hirah and sought refuge with the Benou-Tayi, to

whom he was united by blood ties. Then he left this tribe and sought refuge with the Benou-Rowahah, sons of Rébyâh, sons of Yïazen, sons of el-Harit, sons of Katyah, sons of Abs. They said to him: "Stay among us, we will defend you as if you were one of us."

Nômân expressed his gratitude to them, but he left them and went to Kosroès to learn his intentions towards him. This event inspired the following verses by Zoheïr, son of Abou-Solami:

Did you not think that Nômân was above the reach of fortune, if a man could be shielded from its blows?

A single day of error has overturned this throne that stood for twenty pilgrimages (years).

No, I have never seen a king so entirely stripped of his estates, so deprived of the support and consolations of friendship.

Only the tribe of Rowàhah offered him its protection; men like these fear dishonor.

They came to camp before his door, on their noble mares and their beautiful two-year-old stallions.

Nômân overwhelmed them with thanks and praises, then he departed from them with an eternal farewell.

Nômân, continuing his journey, arrived at Médaïn. Kosroès had eight thousand young girls richly dressed placed in two rows, and as Nômân walked among them, they repeated to him: "Cannot the king do without the cows of Sawad among us?" Nômân then understood that he was lost; having met Zeïd, son of Adi, he said to him: "So it is you who are the cause of my downfall? If I save my life, I will make you drink from the same cup as your father." —

"Go, my little Nômân," replied Zeïd, "I have tied to your feet a fetter that the wildest horse could not break." The king had Nômân imprisoned in the suburb of Sabat (the bridge) in Médaïn, and later he caused him to perish under the feet of elephants. Others claim that Nômân died in his prison in Sabat. Poets have sung eagerly of his disgrace. One of them, el-Acha, said on this subject:

King Nômân, whom I saw in the days of his prosperity, distributing pensions and favors;

He disposed, night and day, of the fate of his subjects: all were silent and only the voice of destiny was heard.

(May my soul be your ransom!) He did not know how to dispute his life from death, when he perished in Sabat, torn to shreds.

Nômân, on his way to the court of Kosroès, passed by the Benou-Cheïbân, and entrusted his arms and his family to Hani, son of Maroud Cheïbâni. After punishing Nômân, Kosroès invited Hani to hand over what the king of Hirah had entrusted to him; but Hani refused to violate the sworn faith, and his refusal ignited the war of Dou-Kar. The details we have given in our Middle History spare us from revisiting this subject.

Nômân, son of Moundir, had a daughter named Hourakah. When this princess went to church, the streets along her path were carpeted with silk and brocade and adorned with richly painted linen hangings. She went to prayer in the midst of her women and returned to her palace with the same pomp. After the death of her father, she shared his disgrace and fell from the pinnacle of power into the deepest misery. At the time when Saad, son of Abou Wakkas, came to command at Kadiçyah, after defeating the Persians and killing Roustem, with the help of God, Hourakah presented herself before him, surrounded by the women of her country and servants covered, like her, in sackcloth and dark-colored tunics. These religious women presented themselves to him and implored his protection. Saad paid no attention to them and asked if Hourakah had accompanied them. "Here I am," she said, advancing. — "What! Are you Hourakah?" said the general. — "Yes," replied Nômân's daughter, "and do not repeat your question. This world is a perishable abode subject to continual vicissitudes. It throws us into the most diverse situations that succeed each other rapidly. We were the sovereigns of this land, collecting its revenues, feared by our subjects throughout the duration of our reign; then fortune turned against us, the fatal decree of destiny resounded, our scepter broke, and our court dispersed. Such is the law of fate, O Saad: as soon as a family enjoys the goods of this world, it plunges them into misfortune." Then she recited these verses:

While we were masters of boundless power, governing our subjects, we have fallen to the level of the lowliest slaves.

Woe to this world, whose goods are ephemeral; it carries us away and overturns us at its capricious whim.

While she was addressing these words to Saad, Amr, son of Màdi-Karib, who had known her father before the preaching of Islam, came up and said to her: "Is it you, Hourakah?" — "Yes," she replied. — "What has happened to you," added Amr, "what has become of the noble qualities that adorned you? Is the source of your blessings dried up? Has the course of your vengeance stopped?" — "Amr," replied Hourakah, "fortune strikes without pity, it reserves disgrace and terrible lessons for kings and their posterity, it debases them after raising them up, it isolates them after protecting them, and it hurls them from the height of their glory into abjection. We expected this outcome, and when it arrived, it did not surprise us." Saad showered her with expressions of respect and kindness. Taking leave of this chief, she said to him: "Let me address to

you the greeting that our kings used to exchange: May God, when he deprives a virtuous servant of his blessings, choose you to restore to him what he has lost!" Then she departed; the women of the city came to meet her and asked what reception she had received from the emir. She told them: "He granted me his protection and treated me with respect. A noble heart honors those who resemble it." Further on, in the chapter of this book devoted to the history of Moâwiah, son of Abou Sofiân, we will speak of the relationship of Hind, another daughter of Nômân, with Mogaïrah, son of Chôbah, when he was appointed to govern Koufah.

Such were the kings of Hirah, until the time when God sent Islam to the land and brought down the infidels. All the sovereigns we have spoken of descended from Amr, son of Adi, son of the sister of Djodaïma the leper, as we explained at the beginning of this chapter. During the preaching of Islam, the king of Persia, Kesra-Perviz, son of Hormuz, appointed Yas, son of Kabissah the Taïte, as the leader of the Arabs of Hirah, who exercised power for nine years. He had been on the throne for six years and eight months when the Prophet received his divine mission. After Yas, Hirah obeyed various Persian leaders. As seen earlier, this city had several before Amr, son of Adi. The total number of these kings from the family of Nasr and other Arab or Persian families is twenty-three, and the entire duration of their rule amounts to six hundred twenty-two years and eight months. According to others, the duration of Hirah, from its origin until its ruin, which coincides with the founding of Kufa, is five hundred and some years.

From that time, the decline of Hirah accelerated rapidly until the early years of the reign of Motaded, when it disappeared under its ruins. Some caliphs of the Abbasid dynasty, such as Saffah, Mansour, and Rashid, liked to stop and stay there because of its climate, its beautiful sky, the strong and healthy nature of its land, and also because of its proximity to Khawarnak and Nadjaf. It contained several monasteries, but when it fell into ruin, the monks migrated to other lands. Today, Hirah is nothing more than a desert where the owl and the owl are the only inhabitants. However, several people who claim to read the secrets of the future assert that its prosperity will be revived and that this city will rise from its ruins. The same is said of Kufa. The main details concerning the history, life, and wars of the kings of Hirah mentioned above can be found in our historical annals and our Middle History. Therefore, we felt it unnecessary to reproduce them in this chapter.

CHAPTER XLV.

HISTORY OF THE KINGS OF SYRIA OF YEMENITE ORIGIN; THE GASSANIDS, ETC.

The first Yemenite king in Syria was Falig, son of Yagour. This king was succeeded by Youtab, also named Eyoub (Job), son of Zerah. God revealed to His Prophet in the Quran details concerning Eyoub and his story [Quran, XXI, 83-8]. When the Yemenite tribes were attacked in their possessions and dispersed, the Kodaites, sons of Malik, son of Himyar, were the first to establish themselves in Syria. They allied with the Romans, and after embracing Christianity, they were invested with authority over all the Arab tribes domiciled in Syria. The first Tonoukhite king was Nômân, son of Amr, son of Malik. Then Amr, son of Nômân, son of Amr, and el-Hawaii, son of Nômân, successively reigned. These three kings were the only sovereigns of the Tonoukh family. This Tonoukh, the leader of their family, was the son of Malik, son of Fahin, son of Teïm el-Lat, son of el-Azd, son of Wabrah, son of Tàlabah, son of Houlwân, son of Omrân, son of Alhaf, son of Kodaâh, son of Malik, son of Himyar. But it is not known if the Kodaites belong to the Maadd branch or the Kahtan branch. As for the Kodaites, they reject any affiliation with Maadd and consider themselves descended from Kahtan, as we have mentioned elsewhere. The origin of the Kodaites and their degree of kinship with the Himyarites have given rise to other conjectures.

Later on, the tribe of Salih entered Syria, subjugated the Tonoukhites, adopted Christianity, and received from the Romans the government of the Arabs of Syria. This tribe descended from Salih, son of Houlwân, son of Omrân, son of Alhaf, son of Kodaâh; its power was firmly established in this country. Finally, after the events in Mareb and the disgrace of Amr, son of Amir-Mozaikya, the Yemenite tribes having dispersed, the Gassanids arrived in Syria. This tribe was descended from Mazen, through el-Azd, son of el-Gawt, son of Nabit, son of Malik, son of Zeïd, son of Kehlân, son of Saba, son of Yachdjob, son of Yârob, son of Kahtân, son of Mazen: all the branches of the Gassanid lineage recognize him as their father. Gassân was the name of a pond belonging to this tribe, and this name has remained with them. This pond was located between Zebid and Rima, in the valley of the Achàrites, in Yemen. The poet Haçan, son of Tabit the Ansar, spoke of it in these terms:

If you ask me, know that we are of an illustrious house, whose origin goes back to el-Azd and the pond of Gassân.

We will have the opportunity to revisit the adventures of Amr, son of Amir-Mozaikya, the breaking of the el-Arem dam, the dispersion of the tribes, and the pond named Gassân. It is claimed that Amr, son of Amir, constantly stayed on the shores of this pond, from his departure from Mareb until his death. He is said to have lived for eight hundred years, four hundred as a subject and four hundred on the throne. The Gassanids, having subdued the Arabs domiciled in Syria, governed them by delegation from the Romans. The first king of this dynasty was el-Harit, son of Amr, son of Amir, son of Haritah, son of Imrou'1-Kaïs, son of

Tàlabah, son of Mazen; the latter is also named Gassân, son of el-Azd, son of el-Gawt. The second Gassanid king was el-Harit, son of Tàlabah, son of Amr; his mother Mariah, nicknamed dat el-Koriaïn (the woman with the earrings), was the daughter of Arlcam, son of Tàlabah, son of Djafnah, son of Amr. According to another version, Harit's mother was Mariah, daughter of Zalim, son of Wahb, son of el-Harit, son of Moâwiah, son of Tawr, of Kindite origin. Mariah has been celebrated by poets, and several kings of Gassân are descended from this princess. The throne then passed to Nômân, son of el-Harit, son of Djabalah, son of el-Harit, son of Tâlabah, son of Djafnah, son of Amr. He was succeeded by Moundir Abou Channnir, son of el-Harit, son of Djabalah, son of Tàlabah, son of Djafnah, son of Amr. King Moundir left the crown to his son Awi. The latter was succeeded by el-Harit, another son of Abou Channmir, whose reign coincides with the preaching of the Prophet of God.

According to some historians, Haçan, son of Tabit, the Ansar, sometimes went to the court of el-Harit, son of Abou Chammir the Gassanid. Now there was a rivalry of nobility between this king and the king of Hirah, Nômân, son of Moundir the Lakhmite. El-Harit, one day when the poet had come to see him, said: "Son of Foreïâh, I have heard that you place Noman above me." — "How could I grant him preeminence?" replied Haçan. "I swear that your neck is more beautiful than his face; your mother more illustrious than Noman's father; your father more illustrious than his entire tribe. Your left hand is more generous than his right hand. Your refusals are worth more than his largesses. An obolus given by you outweighs all his treasures. A drop of water from you is sweeter than his pond. Your seat is higher placed than his throne. The stream of your blessings leaves far behind it the ocean of his favors. Your day lasts longer than all his months. Your month extends further than his year. Your year is worth more than his century. Your hearth spreads more warmth than his, and your army has gathered more glory than his army. In short, you are descended from Gassun, and he from Lakhm, so how could I place him above you, or even on your level?" — "Son of Foreïàh," replied the king, "such speeches can only be understood in verse." Haçan then improvised the following verses:

I have learned that Abou Moundir wants to dispute nobility with you, O Harit the young!

Your occiput is more beautiful than his face, your mother surpasses Moundir's father

Your left hand is as much above all hands, as Noman's right is above his left.

El-Harit (Harit VI, according to C. de Perceval) was succeeded to the throne by Djabalah, son of el-Ayham, son of Djabalah, son of el-Harit, son of Tàlabah, son of Djafnah, son of Amr, son of Amir, son of Haritah, son of

Imrou'1-Kaïs, son of Tâlabah, son of Mazen, also named Gassân, son of el-Azd, son of el-Gawt. King Djabalah is the same one who was sung by Haçan, son of Tabit, in several famous poems.

The kings of Gassân resided in Yarmouk, in Djaoulân, and in other cities located between the orchards of Damascus and the province of that name. Some lived in the region bathed by the Jordan, in Palestine. The Djabalah mentioned here became a Muslim, then apostatized, to escape shame, and not to leave unpunished the slap he received (from the hand of a Muslim). This story is well known, and we have cited it in our previous works. Everything related to the Tonoukhite, Salihite, Gassanid kings, and other Arab dynasties of Syria; the invitation that the Prophet addressed to el-Harit, son of Abou Chammir, to accept Islam, and his insistence in this regard, the history of this king, his conversion, his relations with the Prophet; all of this is recounted in our historical Annals and in the Middle History.

The poet Nabigah Dobiani had addressed to the father of el-Harit (Noman VI) verses of which here is a passage:

In this young man with charming features everything foretells a happy future and rapid success.

He is the worthy offspring of great Harit, of young Harit, and of the best of men.

He is the worthy son of Hind, then of Hind; he will quickly become the model of all perfections;

And among these five illustrious ancestors, he will be the greatest of those who drink the water poured by the clouds!

The entire dynasty of Syrian Gassanid kings consists of twelve rulers. But Syria had other kings as well; for example, in Madeb (Madaba) in the land of Balka, which is part of Damascus, and in the cities of the people of Lot, located in the province of the Jordan River and Palestine. There were five cities there, with the most important and the capital being Sodom. All the kings of this land bore the title of "bariyya" (Genesis, XIV, 2). This is how they are referred to in the Torah, where the names of these cities are also found. We will not discuss them here, so as not to go beyond the limits we have set for ourselves. Furthermore, the Kindah family and other Arab tribes, descended from Kahtan and Maadd, have provided a large number of kings, but we do not need to delve into them since they are not known in history under a collective title like Khalife, Kosroes, Caesar, or Nadjachi: moreover, such details would take us too far. We have already spoken of all the Maaddite and Kahtanid Arab kings, and in general of all those who have been given the title of kings, in different countries, among ancient nations, and currently existing states, both in the white race and in the black race, as far as we could find

documents about them. But in this present work, focusing exclusively on kings who have enjoyed a certain notoriety in their government and their country, our aim is to provide only a quick and concise summary. Therefore, we refer the reader, for more detailed information, to the works we have written before this one.

CHAPTER XLVI.

ON THE NOMADIC TRIBES AMONG THE ARABS AND OTHER PEOPLES; WHY THEY RESIDE IN THE DESERT; EXTRACTS FROM THE HISTORY OF THE ARABS AND OTHER INFORMATION PERTAINING TO THIS SUBJECT.

In speaking, in the preceding chapters, of the posterity of Kahtân, we have said that all the other primitive Arab families (aribeh), such as the Tasm, the Adites, the Djadis, the Amlak, the Djorhomites, the Tamoudites, the sons of Abil and Wabar, and other tribes already mentioned, disappeared, and that the survivors of these families merged with the only tribes whose posterity exists today, those of Kahtân and Maadd. At least, except for the two tribes of Maadd and Kahtân, we have never heard of the current existence of any primitive Arab family. We have also spoken of kings, such as the Tobba and the Dou, who extended their expeditions far and wide, of those who left great monuments in the east and west, built capitals and important cities. Such is Ifrikous, son of Abrahah, who founded several cities in the west, like Ifrikyah and Sikilyah, created provinces there, and developed their prosperity. Such is also Chammir, who headed east, built Samarcand, and left in that country, as well as in Tibet and China, a family of Himyarite descent. This fact is attested to by several ancient and modern poets, notably by Dîbal, son of Ali the Khozaïte, in a kaçideh directed against Komaït, where he celebrates the ancient kings of his lineage and their distant expeditions; we have provided an excerpt from it in one of the preceding chapters. (See Vol 1.) But there were also, in Yemen at different times, kings who did not bear the title of Tobba, so that strictly speaking, this title belonged only to those who ruled over the populations of Chihr and Hadramaut; those, on the other hand, whose authority was not recognized by these populations, were called kings, without the special designation of Tobba. God, speaking in the Quran of the Quraysh, that tribe so proud of its power and number, has said: "Are they better than the people of Tobba?" (Quran, XLIV, 36), in the passage where there is an allusion to the invasion of the sacred territory, and the darkness that God spread over the invaders. As for the name Tobba, it originated from the escort (tabâ, to follow) that surrounded these chiefs: such is the tradition attributed to Abd-Allah, son of Abbas.

The Tobba Abou Karib extended his expeditions far and wide, invaded several kingdoms, and subjected them to his power. He took his arms to Iraq at the time of the Mulouh and-taivaif, whose leader was then

Djouder, son of Sabour. Abou Karib had to fight one of these satrap chiefs, named Kobad, who should not be confused with Kobad, son of Firouz, from the Sassanid dynasty. He chased him away and seized his kingdom, Iraq, Syria, Hedjaz, and several lands of the east. He recalled his exploits in a poem of which he is the author:

Leaving Dafar at the head of our troops, we made them travel a long road.

Our horsemen invaded the kingdom of Kobad, and brought me the son of Afloud loaded with chains.

Then we adorned the temple dedicated to God with carpets covered in embroidery and paintings.

We dwelt in this sanctuary for ten months, and we provided its gate with a key.

He said in another poem:

May I no longer be the Tobba of Yemen, if the feet of our horses do not tread the fertile soil of Iraq (Sewad).

I will compel the sons of Rébyâh to pay me tribute, unless the most insurmountable obstacles stop me.

Abou Rarib had long disputes and wars with the Benou Nizar, sons of Maadd. These tribes, namely Rébyâh, Modar, Yiad, and Anmar, collectively called the sons of Nizar in memory of their ancestor, joined forces or mutually forgot the vendettas and hatreds that divided them, and, thanks to their union, triumphed over the Tobba. The poet Abou Daoud el-Yiadi spoke of these events in a poem of which here is a fragment:

We imposed on the Tobba a tribute of precious fabrics and a contribution in gold;

Our weapons put Abou Karib, this cowardly and cunning man, to flight.

We have spoken, in the Middle History, of the earliest origins of the Arab race, from Abraham, the friend of God, the sons of Ismael, and the developments of this family, up to Nizar, son of Maadd; finally, of the different tribes descended from Nizar, son of Maadd, son of Adnân. We will now narrate here the anecdote of the four sons of Nizar with el-Afà, son of el-Afâ, the Djorhomite; after which, coming to the main subject of this chapter, we will investigate why the nomadic Arabs and other peoples inhabiting the mountains, valleys, and deserts, adopted the wandering life.

According to the accounts of some authors who have gathered facts related to the (pre-Islamic) Arabs, Nizar, son of Maadd, had four sons,

namely: 1st Yiad, who earned Nizar the nickname (Abou Yiad); 2nd Anmar, father of Badjilah and Khatâm, according to some genealogists, as this lineage is disputed, some attaching these two characters to Yemen, while others considering them, as we have just said, as sons of Anmar, son of Nizar; 3rd Rébyâh; 4th Modar. Nizar, sensing his end approaching, sent for his four children; then, calling one of his slaves whose hair was graying, he said to Yiad: "This slave and everything in my possessions that has the color of her hair is for you." He then called, into the chamber where he was, his son Anmar, and having brought a bag of silver, he said to Anmar: "This purse, all my belongings of the same kind, as well as this dwelling, will be for you." He took by the hand his other son Rébyâh, led him into a tent of black hair, and said to him: "This tent and everything like it in my possessions will be your share." Then he led Modar into a round tent of red leather, and said to him: "This tent and everything like it in my possessions will remain in your possession." And he added: "If any difficulties arise among you regarding my succession, go to el-Afà, son of el-Afâ the Djorhomite (he reigned in Nedjrân), and abide by the decision he will make on your disputes." Nizar died soon after, and as his sons could not agree on the division of his estate, they mounted their horses to go to el-Afâ. They were no more than a day's journey from Nedjrân when they saw in the desert the traces of a camel. Yiad said to his brothers: "The camel whose tracks you see here is blind." — "It has no tail," Anmar added. — "It leans to one side," Rébyâh said. — "It is of a fierce nature," Modar said. A little further on, they met a horseman who had lost his mount; this man approached them saying: "Have you not seen a camel that has strayed in the direction from which you come?" — "Your camel is blind," Yiad told him. — "That's true," replied the traveler. — "It has no tail," Anmar added. — "That's true." — "Doesn't it lean to one side?" asked Rébyâh. — "Yes." — "Is it of a fierce nature?" said Modar. — "That's true," the man replied; "since you know where my camel is, then lead me to its trail." The sons of Nizar swore that they had neither seen nor encountered it. "You are the ones who took it," exclaimed the traveler, "for you have left nothing out in its description." Despite the sons of Nizar repeating that they had not seen it, he followed them to Nedjrân. The four brothers, stopping in front of the dwelling of el-Afâ, asked for permission to enter, obtained it, and were admitted. But the man, pausing on the threshold of the door, exclaimed:

"O king! These people have stolen my camel!" The sons of Nizar, affirming the opposite, el-Afà had the complainant brought in and ordered him to explain himself. "My lord," repeated the man, "they have taken away my camel and hold it." — "What do you have to say?" the king asked them. They said to him: "While we were on our way to you, we saw the tracks of a camel, and Yiad noticed that this animal was blind." The king, addressing Yiad, asked him why he had judged it so. "I noticed,"

Yiad replied, "that this camel had grazed, without stopping, the part of the field that struck its sight, while it left the other half untouched, although it was abundant in grass: I concluded from this that it was blind." Anmar then spoke up: "Its droppings were gathered in piles, while the movement of its tail, if it had one, would have scattered them: this is what made me say it had no tail." — "As for me," added Rébyâh, "I observed that one of its front feet left a deep imprint on the ground, while the other barely touched it: I concluded from this that its body leaned to one side." Modar said: "I noticed that after grazing in one spot of the pasture, it abandoned it and left untouched a part where the grass was lush and thick, to go graze where the grass was rarer. This is what made me say that its nature must be fierce." El-Afà then turned to the complainant: "They are right," he said to him, "they have seen the traces of your camel, but it is not in their possession. Continue your search." Then he asked the four brothers who they were. When they had informed him of their origin and genealogy, he welcomed them, congratulated them, and asked them the purpose of their visit. They informed him of their father's wishes. "How can you need me," el-Afà replied, "after the proofs of sagacity that you have just shown me?" — "We must obey our father's orders," replied the young men. The king invited them to stay at his home; he instructed the officer in charge of receiving foreign guests to treat them with marked consideration, and to spare no effort in making their stay pleasant. He also called one of his slaves, who was distinguished by his finesse and politeness, and said to him: "Listen to every word that comes out of their mouths, and come and report to me." When they were settled in the guesthouse, the officer of the table brought them a comb of honey; they ate it and said: "We have never tasted honey better, purer, and sweeter than this one." —

"Indeed," added Yiad, "but the bees that produced it deposited it in the body of a large animal." The slave took note of these words. At the evening meal, they were served roasted meats; after eating a lamb prepared in this way, they said: "We have never eaten a roast more delicate, with flesh more tender and succulent." — "You speak the truth," exclaimed Anmar, "and yet this lamb was fed with dog's milk." Then wine was brought, they drank and said: "We have never tasted a purer, more pleasant-tasting, clearer wine, with a more delightful bouquet." — "That's right," remarked Rébyâh; "but the vine that produced it was planted on a tomb." Finally, they declared that they had not known until then such generous hospitality, nor a land as prosperous as that of this king. "Indeed," added Modar, "but it did not belong to the father of el-Afà." The slave returned to the king and repeated to him what he had just heard. El-Afà ran to his mother and said to her: "I beg you to tell me who I am and who my father was." — "Why this question, my son?" she replied; "you are the son of el-Afâ, the mighty king." El-Afà begged her to tell him the truth; she finally yielded to his entreaties and told him: "Know then,

my child, that your father el-Afà, the one whose name you bear, was an old man burdened with age. I feared that kingship would not continue in our house; taking advantage of the arrival of a young man from a royal family, I arranged a meeting with this stranger, and it is to this circumstance that you owe your life." The king then summoned the steward of his house to him, and said: "I want to know where the honey you served to these travelers came from." The steward replied: "Informed that a hive had been seen near the seashore, I sent people to collect the honey. They told me that they found in that place a considerable pile of half-rotten bones, in the cavities of which the bees had deposited the honey they brought me. This honey seemed to me of superior quality, so I offered it to the strangers."

The king then summoned the steward of his table and questioned him about the lamb that had been served to the sons of Nizar. The steward replied that he had asked for the finest lamb from his flock, and that he had sent the one that appeared on the table. But the king ordered him to question the shepherd again. This man was brought to the steward's house, who inquired about the origin of this lamb. The shepherd gave the following answer: "It was the first-born of this year in my flock; its mother died, and the lamb became familiar with my she-dog who had just given birth, and started to suckle with her pups. Since I could not find a more beautiful one in the entire flock, I sent it to you." The sommelier, then summoned and questioned by the king about the wine he had poured for the strangers, replied: "It comes from a vineyard that I planted on your father's tomb; never has a vine produced better wine." — "Truly," exclaimed el-Afâ, "my guests are demons!" Immediately, he had them summoned and invited them to explain the reason for their visit. Yiad, speaking up, said: "My father left me a slave with gray hair and everything that resembled this slave." El-Afâ replied to him: "If your father left gray livestock, it belongs to you, as well as the shepherds and servants." — "As for me," Anmar continued, "my father gave me a purse, the house he lived in, and all his belongings of the same kind." — "To you," said the king, "the furniture of your father, the farming tools, and the lands." Rébyâh said: "My father left me a black tent and everything that is of a similar color." — "All the brown horses that your father may have left, his weapons, and his black slaves will be yours," replied the king. This is why Rébyâh was nicknamed Rébyât el-Faras (Rébyâh of the horse). "My father," Modar said in turn, "left me a round tent of red leather and everything that resembled this tent." — "To you then," the king replied, "the red camels and all the goods of the same color." Modar thus received, in addition to the camels, the red tents, and the gold. Consequently, he was nicknamed Modar el-homrâ (Modar of the red tent).

After this division, the four sons of Nizar settled near Mecca with their uncles, the Djorhomites. A year of famine occurred, the herds and camels

dwindled, but the horses resisted, allowing Rébyâh to make raids and feed his brothers, as Anmar had spent all he owned during these barren years. Finally, the rain brought abundance back, the camels regained their vigor and plumpness, and new products enriched the herds. Modar then provided for the sustenance of his brothers. Such was the life of the sons of Nizar when, one day, the shepherds returned at nightfall with their camels to have the evening meal. Once the night camp was set up, and while Modar gave instructions to the shepherds, Anmar, holding a bone in his hand that he was amusing himself by gnawing, threw it at random, for the night was deep. The bone went straight into Modar's eye and blinded him. At the cries of pain uttered by Modar, his brothers hurried around him. Anmar leaped onto the back of one of his best camels and fled to Yemen. It was on this occasion that the dissensions arose between these brothers, of which we have spoken elsewhere.

From the tale we have just recounted, we see that the four sons of Nizar, the root of the entire Nizar race, were: 1) Modar, nicknamed el-homrâ, because of the red tent; his descendants often glorified themselves with this nickname in their prose and poetry; 2) Rébyât el-Faras, also named Kachàm (the lion), due to his skill in handling a horse, the courage and audacity he displayed in raids and plundering, and also in memory of the horse awarded to him; 3) Yiad; we have told the story of his offspring; 4) Anmar; we have explained the disagreement that reigns among the various branches of this family and the opinion of genealogists on this matter. The history of these four brothers and their descendants, their establishment in different lands, the ramifications and interconnection of the families they gave rise to, all of this would require lengthy details and numerous explanations. This is a subject that has been addressed by others, and the few developments we have dedicated to it in our previous works spare us from revisiting it in this book. Let us now turn to the main subject of this chapter, in accordance with the title we have given it, namely: the nomadic life among the Arabs and other nations foreign to civilization, such as the Turks, Kurds, Bedouins, Berbers, in short, all the tribes inhabiting deserts and mountains, and let us explore why they adopted this way of life.

The reasons that led them to choose this kind of life are explained in different ways. According to several authors, the first inhabitants of the earth lived for a long time without building houses or fortifying themselves in cities; crude huts and caves were their only shelter. Later, some individuals began to build houses, and their descendants imitated this type of construction. Other tribes, on the contrary, faithful to primitive customs, were content with their tents and rustic roofs, seeking fertile lands and abundant pastures, and moving away as soon as they became arid. Thus, the primitive life was passed down among the latter. Other authors go back to an even more distant antiquity and claim that after the flood in which God destroyed mankind, in the time of Noah,

those who escaped death began to search for fertile lands suited to their needs. Some isolated themselves in pursuit of this goal and settled in the desert, while others settled in the lands they found suitable. Thus, the land of Babel was occupied by the Nabateans and by an immigration of the race of Ham, son of Noah, led by Nimrod, son of Canaan, son of Sendjarib, son of Nimrod the Elder, son of Cush, son of Ham, son of Noah. It was then that Nimrod established his authority over Babylonia, before Dahhak or Biourasf. Other descendants of Ham came to inhabit Egypt, as we have mentioned in the chapter devoted to that country (vol. II). Syria was populated by the Canaanites. Several Berber tribes settled in the deserts: the Howarah, Zenatah, Darîrah, Maghîlah, Ourfaddjoumah, Nefzah, Ketamah, Louatah, Mezatah, Nefouçah, Laftah (Neftah), Sadinah, Masmoudah, Zenarah, Gomarah, Kalmah (Guelma?), Warkah (Ouerga), Otitah, Babah (Biatah), Beni-Sabkhoun (Beni-Semgan?), Arkanah (?), Zénatienne tribe, Beni-Kelan (Beni-Kemlan), Beni-Masdouren, Beni-Afbas (?), Zabdjen (for Ouandjen), Beni-Manhoussa (perhaps Mettouça), and Sanhadjah (in Berber, Zenaga).

From tribes of Abyssinian or other origins came to inhabit the marshy and wooded lands (gabeh) known as Gabet el-Afirim, Soun, Râwin, el-Ouroufah, and Yakçoum. Other tribes finally settled outside the wooded lands and spread into the western regions. As we have already mentioned, the native land of the Berber race was Palestine, a province dependent on Syria. Their king was named Djaloul, a title common to his entire dynasty, up to the last Djalout, who was killed by David. Since that time, the Berbers were no longer ruled by an indigenous king; they then directed themselves towards the Maghreb, towards Loubyah and Mérakyah, and dispersed there. The Zenatah, Maghîlah, and Darîçah settled in the mountains of this country, occupying its valleys, as well as the province of Barkah. The Howarah sojourned in the land of Yias, also called Tripoli of the Maghreb, or the three cities. The Franks and Greeks who possessed these lands moved away before the Berber immigration, seeking refuge in the islands of the Mediterranean. The majority of them settled in Sicily. The Berbers spread across North Africa and to the far reaches of dar el-Magreb (Morocco), over a stretch of two thousand miles. The limit of their settlement, in this direction, was Kabouçah, which is more than two thousand miles away from Kaïrowân. The Greeks and Franks then returned to their countries and former possessions, thanks to the immunities and truces granted to them by the Berbers. The Berbers chose the mountains, valleys, sandy plains, the boundaries of desolation, and vast deserts as their residence. It is from the sea that bathes Sicily and North Africa that coral is extracted. This sea communicates with the Sea of Darkness, or the Ocean. Such were the migrations and colonizations, east and west, of these peoples and other tribes that we have already listed.

The Arabs saw in the nomadic life and the continual choice of a new camp the most dignified condition for a noble race and the most in line with their proud independence. In their eyes, being masters in their own homes and dwelling wherever they pleased was preferable to any other way of life, and that is why they adopted the desert abode. According to another opinion, endowed by God with sublime aspirations, lofty visions, and generous designs, with an energetic pride, always seeking to avoid infamy and preserve themselves from any shame, the ancient Arabs seriously studied habitable lands, weighing the strengths and weaknesses of each. Convinced, after careful examination, that the cities and houses built by man only received shame and vices of all kinds, those among them distinguished by their experience and discernment declared "that countries, like the human body, are subject to an infinity of diseases and calamities, and that one must therefore choose this or that land based on the sanitary conditions it presented, since often the influence of the climate is such that it impoverishes the race inhabiting it and alters public health." The wise among the Arabs also said: "The dwelling in houses, the sedentary life, are so many obstacles to the free possession of this world, which stop man in his independent course, chain his noblest instincts, captivate the most beautiful feelings of his heart and his drive towards glory. There are only dangers, therefore, in remaining in this situation. Population centers, they said further, and houses slow digestion, obstruct the passage of air, hinder its flow, and prevent it from circulating freely." Consequently, they settled in vast plains, where they had to fear no concentration or scourge of any kind. This abode provided complete security; the air was invigorating and free from any pestilential influence; their thoughts found better nourishment there; the constant movement from one camp to another purified their inclinations, strengthened their health, and gave more vigor to their minds, just as the purity of the air made their bodies stronger.

Since intelligence and imagination are part of the nature of the air and the conditions of the soil, the desert was in their eyes a refuge against plagues, diseases, accidents, and dangers of all kinds. Thanks to this preference for the desert and the nomadic life, the Arabs surpassed other peoples in the strength of their character, the force of their imagination, and their robust temperament; no people practiced better the duties of hospitality and protection for the weak; they drew from the clear and pure air of their country greater generosity and nobler thoughts. The different parts of the human body become inflamed by the accumulation of humors from the environment in which it lives, from exhalations, and the corruption of water; everything around it exerts a direct influence on its health, and it is there that one must seek the causes of accidents, illnesses, and contagions that decimate the inhabitants of cities. These deleterious influences mingle with the organism, causing hair loss and weakening the eyesight. Among all the peoples who live in a nomadic

state, the Arabs occupy the first rank, thanks to the particular advantages offered to them by the lands of their choice and the care they took to seek them out.

For the same reason, the fragments of the Kurdish race and the mountain tribes have distanced themselves from the wild peoples and others who have settled in flat and uniform lands. Indeed, the customs of the races established in the mountains and valleys vary according to the elevation of their lands, and just as these regions have no homogeneity in their topographical configuration, so do the people who inhabit them partake of the rugged and wild nature of the soil. Here is an anecdote reported by al-Heïtem, son of Adi, by Charki, son of Kotami, and by other historians. One of the Arabs famous for their eloquence was charged with a mission to the court of Kesra-Anushirvan. This king questioned him about the Arabs, their stay in the desert, and their taste for nomadic life. "Sire," replied the envoy, "they are masters of their land, instead of being dependent on it; they do not need to fortify themselves within the walls of a city, for the edge of their sabers and the point of their lances protect them as well as ramparts and citadels. To possess a corner of the earth in full ownership, is it not to possess it entirely? They therefore reap the benefits it offers them and enjoy all its pleasures." — "What, then," resumed the king, "is your position relative to the sphere?" The Arab added: "We are under the Gemini, the head of the Milky Way and the gap of the Goat, consequently in the eastern region of the earth." — "What winds blow in your land?" asked Anushirvan again. — "Usually the intermediate winds (literally, decline) during the night, and the east wind when the sun is declining." — "How many winds are there?" asked Anushirvan. — "Four. When one of these intermediate winds subsides, the wind that rises between the Pleiades and the point in the sky where the first light of dawn appears is the south wind. On the side of the sky opposite to this point, toward the west, comes the north wind. The wind that blows behind the Raabah is the west wind, and the wind that blows in front of the Kaabah, the east wind." — "What do the Arabs usually eat?" — "Meat, sour milk, nébid (date wine), and dates."

— "What are their natural qualities?" — "Greatness, nobility, generosity, the worship of hospitality, respect for the guest, protection granted to the weak, retribution for noble deeds, and the practice of charity, even at the cost of life. The Arabs are the travelers of the night, the lions of the attack, the geniuses of the desert, and the hosts of solitude. They are accustomed to frugality, abhor enslavement, and avenge themselves with the law of retribution. They preserve themselves from shame and know how to defend their honor."

— Anushirvan then said to him: "The nobility and greatness with which you have depicted your compatriots prescribe me to succeed in the mission entrusted to you."

The Arabs, in choosing their camps, distinguish between winter and summer camps. Among them, there are the Moundjid and the Moulhim; the former are those who inhabit the plains of Nedjd; the latter, those who inhabit the Tébamah (plateaus closer to the sea). Others reside in the gaur or depressed valleys, such as Gaur-Baïçàn (Beth-sç.an or Scythopolis), Gaur-Marrah, in Syria, in Palestine, and the Jordan region, a land inhabited by the tribes of Lakhm and Djodam. Furthermore, all tribes have reservoirs around which they gather and territorial fiefs where only they penetrate; such are the deserts of Dahna and Samawah, the Téhamah, the Nedjd, the valleys (bakaa), the plains (kâa), and the ravines (ivahad). It is rare to see an Arab tribe deviate from its usual camps and the cisterns known to belong to them, like the Daridj cistern, the el-Akik, el-Habadah, and other similar reservoirs.

Now let's talk about the Kurdish race and its branches. There is no agreement on their origin: according to some, they descend from Rébyâh, son of Nizar, son of Maadd, son of Adnân, son of Bekr, son of Waïl. From ancient times, they separated from the Arabs, following particular events, and settled in mountains and valleys, next to the cities of Persia and other foreign nations. There they forgot their native language and adopted a foreign one. Since then, each tribe speaks a particular Kurdish dialect. Others claim that the Kurds descend from Modar, son of Nizar; that they are the offspring of Kurd, son of Mard, son of Sâssâ, son of Hawazin, and that they emigrated from their country at a distant time, due to their quarrels with the Gassanids. Others think that they are descendants of Rébyâh and Modar, who, having withdrawn into the mountains to seek water and pastures, abandoned their native language due to their contact with foreigners. Others trace their descent to slave girls of Salonion, son of David. When this king was deprived of his crown, the demon named Djaçad assaulted those of his slaves who were unfaithful and made them mothers, while the believing slaves invoked God's help against his attacks. Solomon, when God restored the crown to him, learned that his slaves had borne children from this union with the demon; he expelled [karrad] them to the mountains and valleys, and allowed the children to settle there with their mothers. Their family grew over time and became the root of the Kurdish race. Here is another version. We have previously spoken of Dahhak dou'l Afwah and the discussions raised between the Persians and the Arabs, to know if he belonged to one race or the other. (See vol. II.) Two serpents had formed on the shoulders of this tyrant, feeding on human brains. The Persians, outraged by the massacres carried out among them by Dahhak, rose up in considerable numbers, placed Aféridoun at their head, and raised a leather banner that they called, in their language, dirafch-kawân. As seen before, Aféridoun seized Dahhak and chained him in Mount Démavend.

However, the tyrant's minister slaughtered a ram and a man every day, mixing their brains to feed the two serpents born on Dahhak's shoulders.

The Persians who escaped this torment were chased into the mountains and lived there in a wild state. Later on, they allied in these regions and gave birth to the Kurdish family. The present-day Kurds would thus be their descendants, divided into several tribes.

The history of Dahhak is not doubted by either the Persians or the ancient and modern chroniclers, and in the Persian books, there are strange details about the adventures of this king with the devil. The Persians claim that Tahmouret (Tahomurs), the first king of the first dynasty, whom we have previously mentioned, is none other than the prophet Noah. As for the word "dirafch," in Pahlavi, that is, in the primitive language of Persia, it means flag, spear, and standard. We have elaborated elsewhere on the history of the various Turkish tribes. It is a mistake to make them descend from Touh (or Tavvadj), son of Aféridoun. The proof of this error is that Aféridoun gave the government of the Turks to Touh, just as he gave that of the peoples of Rum to Selm. How could he have made the Turks subjects of Touh if they were his own children? It must be concluded that the Turks are not the descendants of Touh, son of Aféridoun. However, it must be acknowledged that among them, there are perfectly authentic descendants of Touh. Of all the Turkish tribes, the noblest is the one that inhabits Tibet, as they descend from Himyar, as we mentioned earlier when speaking of the Tobbâ, who established them in that country.

Returning to the Kurds, the most widespread and certain opinion is that they descend from Rébyâh, son of Nizar. One of their tribes, the Schouhadjân, who inhabit the mah of Koufah and the mah of Basrah, that is, the territory of Deinawer and Hamadân, unanimously recognize themselves as descendants of Rébyâh, son of Nizar, son of Maadd. As for the Madjerdân, who inhabit Kenkiver (Concobar) in Azerbaijan, as well as the Houlbanyeh, the Sarat (or Charat), and those who live in the Djébal, such as the Chendjân, the Lezbah, the Madendjân, the Mazdenkân, the Barisân (or Barisnân), the Khalyeh (Quatremère reads Djelali), the Djabarkyeh, the Djavanyeh, the Mestekân, and those who reside in Syria, such as the Debabileh, etc., it is certain among them that they trace their origin to Modar, son of Nizar.

Among the Kurds, there are also Jacobites and Djourkân, Christians who dwell in the territory of Mosul and around Mount Djoudi (Ararat). Finally, among them, there are Khandjites and sects that reject the authority of Otmân and Ali. This, in summary, is the history of the nomadic peoples. We will not speak here of the Gouzes or the Kharlodj, fractions of the Turkish race that inhabit the vicinity of Gorgistan, Bost, Bestam, and Seistan. Nor will we speak of the Koufs, the Belouches, and the Djoutes, who live in Kermân. We have recounted, in our other works, the days of the Arabs, their expeditions, and their wars. We have mentioned the most famous ones before and after Islam, such as the Battle of el-Habaah, the

war of Dobiân and Gatafân, the struggle between the tribe of Abs and the other Arabs of Nizar and Yemen, the war of Dahis and Gabrâ, the war that broke out between the tribes of Bekr and Tagleb, also known as the war of Baçous: the Battle of Kilab, the Battle of Khazaz, the murder of Chas, son of Zoheïr; the battle of Dou-Kar, that of Chib-Djabalah, and what happened to the Benou-Amir and other Arabs; the war of Aws and Khazradj, the war between Gassân and Akk, etc.

We will now give a summary of the history of the ancient Arabs and other peoples, as well as their migrations; we will briefly outline their religious beliefs, their prejudices regarding ogres, voices of invisible beings, Kyafeh (divination by inspecting body parts and footprints), Kéhanek (divination in general, interpretation of dreams, etc.), the art of reading physiognomy, the owl named Imm and Sada, and we will provide some other details about their popular superstitions.

CHAPTER XLVII.

BELIEFS AND OPINIONS OF THE ARABS IN THE AGES OF IGNORANCE; THEIR MIGRATIONS; HISTORY OF THE COMPANIONS OF THE ELEPHANT, ABD EL-MOTTAL1B, AND OTHER SIMILAR INFORMATION.

In the ages of ignorance, the Arabs were divided in their religious beliefs. Some proclaimed the unity of God, affirmed the existence of a Creator, believed in the resurrection, and held it certain that one day the Supreme Judge would reward the faithful and punish the transgressors. Already, in this work and in others of ours, we have spoken of those who, during the era of the Interval (t. Ier, ch. vi), called upon people to know the Almighty Lord and drew their attention to His miraculous signs. Among them were Koss, son of Saïdah, Riab ech-Channi, and Bohaïra the monk, of the tribe of Abd el-Kaïs. Others among the Arabs confessed the Creator, affirmed creation, and maintained that on the day of resurrection, people would be brought back to another life; but they denied the mission of the prophets and were attached to the worship of idols. These are the same ones of whom God said: "We worship them only to draw closer to God." (Quran, xxxix, fi.) It was also they who would visit the idols on pilgrimage and undertake journeys for this purpose, who slaughtered victims in their honor, offered sacrifices to them, and established canonical prescriptions in their name (such as the taking of Yihram or retreat; ihlal, end of the retreat).

Others believed in the Creator; however, they considered the mission of the prophets and the resurrection as lies, allowing themselves to be carried away by the aberrations of the people of the age. These are the impious ones to whom God alludes, pointing out their infidelity, when He says: "They say, 'We know of no life beyond this, we only live and die, and it is only time that destroys us.'" (Quran, xlv, 23.) But God refutes them

with this verse: "They know not what they say, they are only making conjectures." (Quran, ibid.) Others leaned towards Judaism or Christianity. There were those who, following no path except that of pride, gave in to the full force of their passions. Among the Arabs, there was a sect that worshipped angels they claimed were daughters of God, and they adored them to seek their intercession with the Supreme Judge. These are the ones of whom God speaks in the verse: "They attribute daughters to God, glory be to Him! But for themselves, they desire sons." (Quran, xvi, 59.) And elsewhere He says: "Have you seen Lat, Ozza, and Manat, the third, the other? Is the male for you and for Him the female? That would be an unfair division!" (Quran, liii, 19.) Among those who, believing in the unity of God and the threats of the afterlife, refused to follow the prevailing opinions, we must mention Abd el-Mottalib, son of Hachim, son of Abd-Ménaf. It was he who dug the well of Zemzem, whose walls were lined with masonry. This event took place during the reign of Kesra, son of Kobad. He retrieved from it two gazelles made of gold, adorned with pearls, precious stones, and other jewels; as well as seven swords of Kalàh and five large-sized breastplates. With the swords, he made a door for the Kaaba, its golden plates made from one of the two gazelles. He placed the other one inside the Kaaba itself. Abd el-Mottalib was the first to definitively regulate, in favor of the pilgrims, the Rifadah and the Sikayah. He was also the first to provide fresh water to the inhabitants of Mecca. It was thanks to him that the Kaaba was enriched with a golden door. He had vowed that if God granted him ten male children, he would offer one of them as a sacrifice. It is told with great detail how, when God granted him what he asked for, and it was time to sacrifice his most beloved son, Abdullah, the father of the Prophet, he consulted fate regarding him, using arrows without points called kidah, and redeemed his son's life with the price of a hundred camels. Abrahah, when he marched at the head of the Abyssinians against the sacred territory of the Kaaba, had established his camp in a place called Djenb el-Moukhaddib. When Abd el-Mottalib was brought to him, being told that he was the principal figure of Mecca, Abrahah treated him with great honor and showed him great respect because of the halo of prophetic light that shone around his forehead. "Abd el-Mottalib," he said, "ask me for whatever you desire." Abd el-Mottalib simply asked for the camels that belonged to him to be returned. Abrahah returned them to him and said, "Why did you not ask me to leave?" - "Prince," he replied, "I am the owner of these camels; as for the temple, it has a master who will protect it well." Afterwards, Abd el-Mottalib returned to Mecca, and he said:

Then, after advising the Quraysh to seek refuge from the Abyssinians' fury in the depths of the valleys and on the mountaintops, he hung sandals around the necks of the camels and let them wander in the sacred enclosure. At the same time, he recited these verses:

O my God! Man knows well how to defend his dwelling, so defend the place where You reside.

Let not their crosses rise triumphantly, nor their errors, within the sanctuary consecrated to You.

At that moment, God sent against the Abyssinians birds called ababil, similar to a kind of swallow, which struck them with stones of sijjil. This is a clay mixed with gravel, extracted from the depths of the sea. Each bird carried three of these stones. It was by this means that God exterminated His enemies. We have spoken earlier in this work of Abu-Rigal and how he perished, guiding the Abyssinians on their way; we have also recounted how they were exterminated on the path. However, when they found themselves attacked by the birds, they called for Nofaïl, son of Habib el-Khatami, to guide them on their return. Nofaïl, who understood the language of the Abyssinians, knew well they were seeking him; yet, frightened by the calamity that had befallen them, he had saved his life by separating from them. They wandered aimlessly, as Nofaïl expressed in a verse, the beginning of which is:

Rodeïna, bring back your camels; at dawn, we have showered you with the most precious gifts.

Oh! If you could have seen, but you will never see, what we saw near Djenb el-Moukhaddib!

You would have praised God when you saw birds and stones hurled against us.

Everyone was calling for Nofaïl, as if the Abyssinians had a claim against me.

Earlier in this work, we have said what became of Nofaïl, and we have recounted the death of the king of the Abyssinians. When God had repelled them far from the Kaaba, Abd el-Mottalib recited these verses:

O you who raise your voice to the heavens, you have made me hear your prayer; so I have not been deaf to your call.

Indeed, the temple has a master who repels all those who come with sinful thoughts, and He exterminates them.

A Tobbâ marched against the temple with those gathered by the Himyarites and the tribes of the family of Kodam;

But he retreated, and in his veins, he bore a wound that held back his speech.

I said, while Achram's horses fled at a gallop: behold Achram who boasted of conquering the sacred territory.

We were the people of God in ancient times, and this privilege will not cease, thanks to the covenant made with Abraham.

We annihilated Thamud with great force, then Ad, who once possessed Irem.

God has never ceased to prove Himself among us, and so He will also avenge us of our enemies.

Many of these sectarians, who, blinded by excessive partisan spirit, remained deaf to the call of reason and resisted the testimony of the senses, have cited as an argument in their favor these verses and what Abd el-Mottalib said about their destinies in ancient times. They sought to support their opinion with the verses that Abbas composed in praise of the Prophet. Kaïrom, son of Aws, son of Haritah, son of Lam and-Tayi, recounting how he emigrated to the Prophet of God and presented himself before him when he withdrew from Tabuk to embrace Islam, expressed himself thus: "I heard Abbas saying: 'O Prophet of God, I want to praise you.' - 'Speak,' said the Prophet to him; 'May God not cut off your words, O my uncle!' Then Abbas recited these verses:

Before this day, you delighted in charming places

And in a paradise where the leaves were woven into garments.

Then you arrived in regions where you had not yet assumed a human form:

You were neither flesh with substance, nor blood,

But a mere drop of liquid carried in vessels,

Threatening to engulf itself as it was about to develop.

This drop of liquid passing from the loins to the womb,

When one world was finished, another series of existences began.

Then (O Prophet), when you came into the world, the earth was illuminated

And the horizons were brightened by your torch.

For us, in this splendor and light, in the midst of the straight path,

Would we still proclaim falsehood?"

The people of this sect add: These details have been mentioned by historians whose works have preserved for us the memory of memorable events and military expeditions. They have transmitted to us this praise spoken by the mouth of Abbas, and they inform us how great was the joy of the Prophet and his satisfaction when he heard it. But these adherents of the heresy of the Alicles have drawn, from these two pieces of verse,

an argument in favor of their reveries, and they have clung to forced assimilations that they have sought far and wide, despite the fundamental principles of reason and the demands of the spirit of inquiry. This error has been supported by a large number of their writers and by the most subtle of their scholastic theologians among the Mohammediyeh, the Ilbaniyeh, and other heresiarchs, among whom must be counted Ishak, son of Mohammed en-Nakhâyi, known by the surname ftel-Ahmar (the red), in his work entitled es-Sirat. It has also been mentioned by el-Feïad, son of Ali, son of Mohammed, son of el-Feïad, in his work entitled el-Kostas, where he refutes the Sirat, and by the writer known by the name en-Nehhini in his refutation of the Sirat. These two authors, who belonged to the sect of the Mohammediyeh, wrote against the Sirat, which is written according to the doctrine of the Ilbaniyeh. We have already had occasion to speak of the opinions of the Mohammediyeh, the Ilbaniyeh, the Mougaïriyeh, the Kadriyeh, and the other sects belonging to the heresy of the Gouïa (Alides). We have also mentioned the partisans of Tafwid (delegation) and Wesaït (intermediaries); we have endeavored to refute them and all those who have taught the transmigration of souls into the bodies of all animals, whether these heretics professed Islamism or belonged to the ancient Greeks, Indians, Dualists (Manicheans), Magi, Jews, or Christians. We have stated in what terms Ahmed, son of Haït, Ibn-Yakous, and Djafar el-Rocayi addressed the heretics, our contemporaries, whether they preceded us or extended their existence to the present time, in the year 332. I mean those who, deducing the consequences of the principles advanced by their predecessors, have drawn similar propositions with which they have corroborated their fundamental doctrines. Such were el-Huçeïn, son of Mansour el-Halladj; the disciples of Abou-Yakoub el-Mezaïli; then the ashab-ech-cheriyn (canonical disciples); finally those who separated from them and formed a separate school in their principles, like Abou-Djâfar Mohammed, son of Ali ech-Chalmagani, better known by the name Ibn-Abi'l-Garaïr, and others among the leaders of their sect. We have recalled the schism that broke out between them and their co-religionists, such as the ashab-ed-dawr (the disciples of the rotary movement), one of the sects which, in our days, are awaiting the appearance (of the Mahdi), and those who rely on arguments related to night and day. These last two sects deny the doctrine of metempsychosis and the transmigration of souls into the body of any animal whatsoever, and maintain this absurd proposition that the eternal, as they claimed, was subject, to a certain extent, to loss and waste. But let us now return to the subject we were discussing earlier, namely the history of Abd el-Mottalib, from which this digression has led us astray.

There is disagreement concerning Abd el-Mottalib. According to some, he acknowledged the unity of God, to whom he never associated other divinities, neither himself nor any of the Prophet's ancestors. His nobility

derived from a pure source, and he affirmed that he owed his birth to a legitimate union, not to impure commerce. According to others, Abd el-Mottalib was a pagan like the other ancestors of the Prophet, except those whose faith has been established. This is a question where there is dissent among the Imamiyeli, the Moalazales, the Kharidjites, the Merdjiych, and the various sects, some for the literal interpretation, others for the free interpretation. However, since this work is not dedicated to controversy, it is not the place to present here the contradictory arguments put forth by each dissident. We have reported the opinions of all sects and the proofs on which they sought to base them, in our treatise on Discourses on the Foundations of Beliefs, in the Book of Reflections and Examination of the Doctrines Professed by Men on the Quality of Imam, and also in the Book of Sincerity.

Abd el-Mottalib advised his children to be generous towards their relatives and to provide for them; he urged them, through his exhortations and threats, to behave like those who constantly think of the final punishment, the Day of Judgment, and the Resurrection. He passed on the responsibilities of Sikayah and Rifadah to his son Abd-Ménaf, who is none other than Abu Talib, and recommended that he take care of the Prophet.

There is disagreement about the name of Abu Talib: some believe that his name was Abd-Ménaf, as we have said; others believe, on the contrary, that he was only referred to by his nickname. The latter rely on the fact that Ali, son of Abu Talib, writing in the name of the Prophet and under his dictation, in a letter to the Jews of Khaïbar, used this term: Ali, son of Abu Talib. Abd el-Mottalib, in a piece of verse in the redjez meter, recalls recommending the Prophet to Abu Talib when he said:

"I recommended to the one whom I nicknamed Abu Talib the son of the one who has gone away and will not return."

Most of the Arabs, both among the surviving races and among those that are extinct, believed in the divine worker and taught the existence of the Creator.

It was during the time of Kush, son of Ham, son of Noah, that the hurricane occurred which overturned the palace of Nimrod in the land of Babel, belonging to Iraq. The men, who the day before all spoke Syriac, suddenly found themselves divided into seventy-two different languages. It was at that time that the site of this event was called Babel. From then on, the children of Shem, son of Noah, split into nineteen languages; the children of Ham, son of Noah, into sixteen languages, and those of Japheth, son of Noah, into thirty-seven languages, as we have already noted at the beginning of this work (Vol. I). Those whose language became Arabic were Yarob, son of Kahtan, Djorhom, Ad, Abil, Jadis, Temud, Amlak, Tasm, and Wabar, Abd-Doham. Yarob, son of Kahtan, son

of Abir, son of Salili, son of Salim, son of Arfakhchad, son of Shem, son of Noah, therefore set out with those who followed him, whether his children or strangers to his family, and he spoke these verses:

"I am the son of Kahtan, the magnanimous, very similar to my brother.

O men, march in the ranks of the first cohort.

It is I who first spoke, in the language with easy gait,

The discourse clear and unambiguous.

Let us calmly head towards the right of the sun."

Then he camped in Yemen, as we have mentioned earlier in this work. Later, Ad, son of Aws, son of Aram, son of Shem, son of Noah, set out and settled in the region called el-Ahkaf (the undulating sands), between Oman, Hadramaut, and Yemen. From there, these peoples dispersed in all directions, and many of them spread far and wide. For example, there was Djeïroun, son of Saad, son of Ad, who settled in the land of Damascus, where he founded the capital. After gathering a large number of columns of white marble and other marbles, he built a considerable structure there called Irem with Pillars. In historical works, different information can be found about Irem with Pillars. In our day, in the year 332, its location is occupied by one of the markets of Damascus, near the gate of the cathedral mosque, called Djeïroun or the Gate of Djeïroun. It was a vast edifice serving as a castle for this king. It was equipped with doors of wondrous bronze work, some of which remain in their original state, and others have been adapted to the cathedral mosque. As for the Prophet of God, Hud, we have already spoken of him in this work. After Ad, son of Aws, Temud, son of Abir, son of Aram, son of Shem, son of Noah, set out with his children and those who accompanied him. They all camped in Hidjr until Kouzah. Earlier in the same book, they were mentioned along with their prophet Salih, and it was noted that they were established near Wadi al-Koura, between Syria and the Hejaz. After Temud, Jadis, son of Abir, son of Aram, son of Seni, son of Noah, set out with his children and those who followed him, and, as we have already said, he came to occupy Yemen. After him, Amlak, son of Loud, son of Aram, son of Shem, son of Noah, set out with his children and those who followed him, and he spoke these verses:

"As I saw that men no longer understood each other,

And those who spoke the original language had gone away from us,

I departed with all my family, leading my freely grazing herds,

And I directed my steps calmly towards the right of the sun."

They settled at the ends of the sacred territory and in the regions bordering the sea. Some of them, however, headed towards Egypt and

the Maghreb, where, as we have already noted, many reigned under the title of pharaohs (Hyksos?). We have also reported, in a previous chapter, the opinion of those who, connecting the Amalekites and other previously mentioned peoples to Esau, son of Isaac, son of Abraham al-Khalil, claim that they are his true descendants. These Amalekites had many kings who lived in ancient times in various lands, whether in Syria or elsewhere. We have narrated their history, describing their empire and recounting the wars they had to fight, in our historical Annals. Earlier in this work (Vol. I), we have reported what happened to Joshua, son of Nun, in the region of Aïlah, with the king of the Amalekites, Someida, son of Hubar. Those among them who survived their defeat were annexed to the empire of the kings of Rome, who gave them ownership of lands located to the east and west of Syria, and of the Jazira, at the borders of the latter province, between the borders of the Romans and those of the Persians. Among the Amalekites to whom the Romans granted kingship, Odeïnah, son of Someida, must be mentioned, of whom El-Acha speaks when he says:

"He dispossessed Odeïnah of his empire,

And he drove far from his people Dou-Yézen."

Then the royal dignity passed to Hasan, son of Odeïnah, son of Tarib, son of Hasan, known only by his mother Zibba. He was succeeded by Amr, son of Tarib, whom some believe bore the nickname "son of Zibba". He engaged in long wars against Jodaimah al-Abraj al-Azdi, the father of Malik, and he was killed by his rival, as we have already reported, in recounting the murder of Jodaimah by Queen Zibba. After Amlak, son of Loud, Tasm, son of Loud, son of Aram, son of Shem, son of Noah, set out with his children and those who followed him, and came to settle in Bahrain. However, all the peoples we have just mentioned had dispersed on the earth, where each of them had chosen their camping ground, as described. The Jadisites, having multiplied, chose as their king El-Aswad, son of Guifar. The Tasmites, having also multiplied, chose as their king Amlouk, son of Jadis. Obeïd, son of Cheryah al-Djorhomi, when he went to Moawiah, recounted that the tribe of Tasm, son of Laoud, son of Aram, son of Shem, son of Noah, and that of Djadis, son of Abir, son of Shem, son of Noah, were the pure-blooded Arabs. They all camped in Yemamah, which was known then as Djaw. In the tribe of Tasm, there was a king named Amlouk. He was a man of tyrannical and unjust ways, who was unstoppable in the pursuit of his passions. Besides, he never tired of oppressing the Djadisites and making them victims of his iniquities and violence. They endured his tyranny for many years. However, they were warlike men, disregarding the comforts of life and violating the most sacred duties. The territory they occupied was the best of all and surpassed others in its fertility. It enclosed all kinds of fruit trees and produced many grapes. There were only enclosed gardens, one within

the other, amidst which fortresses formed a continuous line of defense. Things remained in this state until the day when a woman of Djadis, named Hozailah, daughter of Mazin, came to the king with her husband. This man, called Macluk, after parting ways with her, wanted to take her child from her. Since she could not agree to this, both of them appeared before Amlouk to settle the matter. The woman said, "O king, here is the one I carried for nine months, gave birth to in pain, and nursed with love, without ever benefiting from it. Today, now that his limbs have grown, and his body parts have developed fully, this man wants to forcibly take him away from me and snatch him through violence, to deprive me of this object of my tenderness." The husband, taking his turn to speak, said: "She has received her dowry in full, and I have received, for any interest, only a child good for nothing. Besides, act as you see fit." Then the king ordered that the child be taken from them and placed among his pages. Hozailah said:

We came to the brother of Tasm so that he might judge our dispute, and he rendered an unjust verdict against Hozaïlah.

By my life, you have judged like a man who does not know how to defend himself against the pulls of passion, who lacks tact, and who is ignorant of the practice of injustice.

I presented myself before him, but I cannot do anything against one who is beyond my reach; my treacherous husband will soon suffer the consequences of his betrayal.

These words of Hozaïlah reached Amlouk, who was angered by them, and he ordered that henceforth no woman of Djadis, when she got married, should be led to her husband before being brought to him first to enjoy the first fruits of her virginity. This was a source of long humiliations for the Djadiçites. This state of affairs persisted until the marriage of Gofaïrah, also known as Ech-Chamoas (the rebellious), daughter of Guifar-el-Djadiçi, sister of el-Aswad, son of Guifar. When the night came for her to be given to her husband, she was taken to Amlouk the Tasmite, to whom she was to be delivered according to custom. The young girl was accompanied by two women who sang these verses:

Appear before Amlouk, ready to yield to his desires; rise without resistance; delay not, for this morning holds something that will charm you. For henceforth not one virgin among you shall escape.

However, when Gofaïrah entered Amlouk's presence, he abused her, then let her go. She emerged, and, standing before her tribespeople, still bleeding, the front and back of her garment torn, she cried out:

O my brothers, is there anything more debased than the tribe of Djadis? Is this then how they treat wives?

Refusing absolutely to go to her husband, she continued to incite her fellow Djadiçites against the Tasmite:

Will you suffer your young girls to be treated thus, you who, in number, equal the ants?

Is it fitting that your virgins go forth all bloodied, they who, adorned with their beauty, should have been conducted in splendor to their husbands, amid a procession of women?

If your anger does not kindle at the sight of such outrage, then be women indeed, and never cease to paint yourselves with kohl.

To you the perfumes that wives imbibe; for, without doubt, you were created to adorn yourselves in the wedding garments of brides and to concern yourselves with washing your bodies.

Shame, a thousand times shame, upon one who cannot defend himself from disgrace, and who fancies that it is an honorable course of action to behave like a stallion!

Ah! If we were men, we, and if you were women, we would never consent to submit to ignominy.

Know, therefore, how to die as noble men, and kindle against your enemies a war whose flames will spread like a vast conflagration.

O my fellow countrymen, fear not to undertake a war that only generous men can surely sustain.

They will all perish, the cowards who march only grudgingly; they will emerge unscathed, the brave of noble heart.

Upon hearing these words and others, the Djadiçites were inflamed with anger. Then el-Aswad, son of Guifar, who was one of their most influential chiefs, said to them: "O Djadiçites, obey me in what I am about to tell you, and respond to my call; therein you will find honor and deliverance from your debasement forever." — "What do you want from us?" they said. — "You are not ignorant," replied el-Aswad, "that these Tasmite people have no more nobility than we do. If their leader exercises a sovereign empire over you as over them, it is only due to the submission we have shown him; otherwise, he would have no superiority to claim against us. Now, if we seek to free ourselves from this tyranny, do we not have justice on our side?" — "You speak the truth," they replied, "but these people are our brothers, after all; besides, they are more numerous and better armed than us, and if they win the victory, we fear they will show us no mercy." — "By God, O Djadiçites," cried el-Aswad, "either you obey my words and respond to my call, or I will throw myself upon my sword and end my life." — "We are ready to follow you in all your endeavors," said the people. — El-Aswad continued: "I will prepare a

feast to which I will invite Amlouk and the Tasmite people. When they come, adorned in their festival attire and wearing sandals, we will rush upon them, swords in hand. While I attack the king, each of you will attack one of them." — "Do as you will," they all exclaimed. It was thus agreed that this plan would be executed. Then Gofaïrah said to her brother el-Aswad:

"Do not act in this way. Treachery is a shameful and unworthy thing. Instead, attack them forcefully in their own land: either you will be victorious, or at least you will die as noble men." — "No," cried the Djadiçites, "we want to employ cunning against them. This method will have more power than all the valor of their elite men, and it will lead us more surely to our revenge." In this regard, Gofaïrah recited verses that we have reported in our previous works. Then el-Aswad prepared a grand feast and instructed his people to draw their swords from their sheaths and bury them in the sand, at the spot where the meal was to be served. Then he said to them: "When the Tasmite people arrive, and they are encumbered by their long garments, seize your swords and rush upon them before they have taken their places; especially begin with the leaders, for once they have been exterminated, you will have no more concern for the common people, and you will have nothing more to fear from that quarter." — "We will do as you have said," they replied. El-Aswad then invited Amlouk and those Tasmite chiefs who lived with him in the Yémamah. They hastened to respond to this invitation. No sooner had they arrived than the Djadiçites, leaping upon their weapons hidden in the sand, fell upon Amlouk and his companions and massacred them. After exterminating them to the last, they invaded their land and laid it waste. El-Aswad, son of Guifar, composed verses on this occasion, singing in the form of a lament the disaster of Tasm, the story of its injustices, and the conduct of Amlouk with his sister. We will not include them here, to avoid lengthening this work unnecessarily, especially since they can be found in our previous compositions.

Meanwhile, a man from Tasm named Ribah, son of Mourrah the Tasmite, managed to escape the massacre and sought refuge with Haçân, son of Tobbâ, pleading for his help. Before leaving, he had taken a green palm branch, coated it with a layer of fresh clay, and then carried it with him on his journey alone with his female dog. Upon reaching Haçân, he broke the dog's leg and removed the clay from the branch, which remained as green as when it was picked. Then he presented himself before Haçân, begged for his support, and recounted how the Djadiçites had acted towards his countrymen. "May God have mercy on your father," said the king, "where do you come from?" — "Prince, may curses be far from you!" he replied, "I come from a neighboring land and from a people among whom I have suffered what no one has ever suffered from anyone else. I am Ribah, son of Mourrah the Tasmite. The Djadiçites invited us to a feast they had prepared for us. We accepted and arrived dressed in our

finest clothes. As for them, they had arranged weapons against us right where the feast was to take place. We had not yet tasted their food when we were torn to pieces, with no bloodshed between them and us, and without them having any complaint of any injustice from our side. So it is up to you, O king, may curses be far from you! It is up to you to punish these traitors who have broken the bonds of kinship and shed our blood." — "But," replied King Haçân, "did you come alone with this palm branch and this dog?" — "Yes." — "If you are not deceiving us," added the king, "you have come from a nearby land." And he promised to come to his aid. Then he called the Himyarites to arms, and informed them of what had been done to the Tasmite people.

"O king, may curses be far from you!" they said, "who did this to them?" — "Their slaves," replied the king. — "Then we have no business meddling in this; they are our brothers, we will not aid one against the other. They are your slaves, O king, do not concern yourself with them." — "Such conduct would be sinful," retorted Haçân; "what! if this had happened to you, do you think it would be worthy of your king to let your blood cry out for vengeance in vain? It is a strict obligation for us to protect each other against tyranny." The chiefs responded, "It is for you to decide, O king; may curses be far from your person! Command us as you will." The king ordered them to march against the Djadiçites. Ribab, son of Mourrah, accompanied the Himyarites. When they were three days' journey from the Yémamah, Ribab, son of Mourrah, said to Haçân, "O king, may curses be far from your person! I have a sister married to a man from Djadis; no one has keener eyesight than hers; surely she will spot the riders at a distance of three days' journey, and I fear she will put her people on guard. Therefore, command every soldier in your army to uproot a shrub from the ground, place it in front of him, and then march." Haçan gave this order, which was carried out; after which the army continued on its way. Ribah's sister was named Yémamah, daughter of Mourrah. Yémamah, standing on a high place in her dwelling, said, "Djadiçites, the trees are moving towards you." — "What is this?" they said. — "I see," she replied, "trees moving behind which there is something. I can make out a man behind one of these trees; he is biting a shoulder or repairing a sandal." They did not want to believe her, although in reality she was not mistaken, and no one paid attention to preparations for defense. At this, Yémamah said to the Djadiçites:

"I see trees behind which men stand: whence comes this gathering of trees and men?

Rise, all of you, run to meet the front ranks. If you do so, know that you will achieve victory."

King Haçân continued to advance at the head of the Himyarites. When he had only one night's march left to reach Djaw, he arranged his troops in battle formation. Early the next morning, he attacked the position,

slaughtered all the Djadiçites who had entrenched themselves there, completely exterminated them, and took the children and women captive. As for el-Aswad, son of Guifar, the chief of the Djadirites, he fled and sought refuge among the Tayites. They took him under their protection against the king of the Himyarites and any other enemy, although they did not know him. It is said that his descendants still exist among the Tayites to this day. When Haçân had finished with the Djadiçites, he sent for Yémamah, daughter of Mourrah, who was a woman with blue eyes. When her eyes were gouged out, by order of the king, black fibers were found in their sockets. When asked about the cause of this peculiarity, she replied that she used to make an eye ointment from a black stone called "el-itmid" (antimony). She was the first to use it as an eye ointment, and since then, the use of antimony for this purpose became widespread. Then the king had Yémamah tied to a cross at the gate of Djaw, and he wanted Djaw to be called Yémamah, a name that this land still bears to this day.

After Tasm, son of Laoud, Wabar, son of Omaïm, son of Laoud, son of Aram, son of Sem, son of Noah, departed with his children and those of his tribe who followed him. They all camped in the land of Wabar, in the region called Remel-Alidj. It was there that they fell victim to divine vengeance and were exterminated because of the iniquities they had committed. Further on, in the same work, we have dedicated a paragraph to this subject where everything that Arab storytellers have invented about it has been recorded, contrary to reason and common sense. They claimed, in fact, that when God exterminated the great tribe of Wabar, as He had already exterminated Tasm, Djadis, Daçim (some of the Daçimites lived in the land of Semawah, where they were exterminated by a black and burning wind; others camped at el-Djawlân, at Djazer, in the land of Nawa, which is part of the Hauran, and at el-Batnyeh [the Batanaea], that is, between Damascus and Tiberias, in Syria), Amlak, Ad, and Témoud; they claimed, I say, that the Djinn occupied the land of Wabar and forbade access to anyone among men who wished to enter it. They say that God had not created on earth a region more abundant in pastures, more covered with trees, more productive in fruits, grapes, dates, bananas. When someone approached it, either thoughtlessly or deliberately, the genies raised before him waves of dust, rained clouds of sand upon his head, and drove towards him furious whirlwinds. If he wanted to turn back, they made him lose his reason, led him astray, and often even killed him. According to most inhabitants of the Hedjaz, the location of this place was unfoundable. If someone asked to be shown the direction and to be led to the border, they claimed that if there was a guide willing to lead him, a vertigo spirit would seize him and make him deviate from the path, just as had happened to the children of Israel who wandered with Moses in the desert. God had prevented them from leaving and had closed off the exits before them until He had fulfilled all

that He had decreed concerning them, and His decrees had been fully executed. An Arab poet, alluding to the marvelous tales told about this unknown land, said:

He called a numerous troop, which will not even lead him to the place of the siesta, whatever blame he may address to it, to take him to the land of Wabar.

Many other similar tales could be cited. The Arabs of ancient times and later times, whether in the ages of ignorance or since the advent of Islam, tell marvelous tales about this land like Wa-di'1-Koura, es-Sammân, ed-Dahna, Remel-Yabrin, and other places where they halt and pitch their tents when they are in search of water and pastures. Today, they claim, no one is found there except the Djinn and the camels called "el-hoachiyeh." They call these camels, according to them, camels that crossbreed with the stallion camels of the Djinn. They are said to be descended from the race of Djinn, the Idiyeh, the Asdjediyeh, and the Omaniyeh, which cross with the Houch. Ahou-Horaïm said on this subject:

It seems as though I am mounted on a houchiyeh camel or an ostrich, which belongs to the race of birds, and yet it is a male ostrich.

There are many poems about these animals. In our previous works, we have elaborated extensively on the legends that the Arabs have gathered from the mouths of their ancestors, legends that are possible but go beyond the limits of necessity and probability, and which they have transmitted to us with the greatest abundance of details. After Wabar, son of Omaïm, Abd-Sakham, son of Aram, son of Sem, son of Noah, departed with his sons and those who followed him. They came to camp in Tayif, where they fell victim to a plague that exterminated them all. This tribe is often mentioned in the poetry. It is claimed that they were the first to write Arabic and arrange the letters of the alphabet in the order of Aleph, La, Ta, Tsa, and so on up to the last of the twenty-eight letters. Moreover, opinions vary on this matter, as there is no agreement on the origin of writing.

After Abd-Sakham, son of Aram, Djorhom, son of Kahtan, set out with his children and those who followed him. They traveled through different regions, then camped at Mecca and settled there permanently. After Djorhom, Omaïm, son of Laoud, son of Aram, set out and established himself in Persia. The Persians, as mentioned earlier in this work in the chapter titled "Divergence of Opinions Regarding the Origin of the Persian Race" (Vol. II), descend from Keyomers, son of Omaïm, son of Laoud, son of Aram, son of Sem, son of Noah. An ancient philosopher among the Persian poets born into Islamism said regarding this origin:

"Omaïm the excellent is our father before the Persian race: as for these, these rulers of kings, I take pride in belonging to them."

According to several historians, all the tribes we have just named lived in tents and camped in the deserts they possessed. Omaïm, on the other hand, was the first to build fixed dwellings, raised walls, cut down trees to build shelters, and covered himself with roofs. As for the sons of Ham, they headed towards Ifrikiyah (the part of Africa bordering Egypt) and Tangier in the Maghreb, where they settled. The same authors claim that the Berbers descend from Canaan, son of Ham, but there is a great divergence of opinions about the origin of these peoples. Some believe they came from Gassân and other locations in Yemen, from where they emigrated along with several other Yemenite tribes to the western regions of Africa when the land of Mareb was abandoned due to the catastrophe known as Seïl-el-Arim (the overflowing or torrent of the dam). There are writers who trace them back to Kaïs-Aylân, not to mention other opinions on this subject that have been recorded in our previous works.

Most of the descendants of Canaan, son of Ham, came to inhabit Syria. These are properly the Canaanites, and it is from them that this region was named the land of Canaan. We have already spoken in this work (Vol. II) about Misr, son of Ham, as well as about Baïçar and the Copts. Naufir, son of Faut, son of Ham, with his children and those who followed him, headed towards India and Sind, where his descendants multiplied and were remarkable for their gigantic stature. They established their residence in the territory of Mancourah, which belongs to Sind. It appears from this tradition that India and Sind were populated by the descendants of Naufir, son of Faut, son of Ham, son of Noah. The sons of Ham settled mostly in the southern regions of the earth. The sons of Japheth were allotted the northern territories between the east and west, near Mount Kabkh and the city of Bab-el-Abwab, as we have noted when discussing the different peoples and their dispersion to the east and other directions.

Meanwhile, the Adites, who then had el-Khouldjàn as their king, son of el-Wahm, indulged in all sorts of excesses. They worshipped three idols, which were Samoudâ, Sadâ, and el-Habâ. God, as we have already said, sent Houd, son of Abd-Allah, son of Riah, son of Rhalid, son of el-Kholoud, son of Ad, son of Aws, son of Aram, son of Sein, son of Noah, to them, but they treated him as a liar. It was also noted that the people of Ad consisted of ten tribes, whose names we have given. Houd invoked divine vengeance upon them; they were deprived of rain for three years, their land dried up, and they knew not what to do. The peoples we have named did not deny the existence of the supreme Creator. They acknowledged that Noah was a prophet and had not deceived them when he threatened them with divine retribution. However, doubts began to arise later on when people abandoned the use of reasoning and examination. Their minds then succumbed to torpor and followed the natural inclination to seek external support and accept without question what was presented

to them. Deep down in their hearts, they retained fear of the one who created all; the idea of using idols as intermediaries with him and worshipping them was precisely based on the intercessory power attributed to them. Despite all this, they still revered the site of the Kaaba, which was, as we have said, a small hill of red sand.

Returning to the Adites, they sent delegates to Mecca to request rain from the sky. The Amalik were then inhabiting this territory. The envoys, upon arriving in Mecca, began to drink and amuse themselves, to the point that the two slave courtesans of Moawiah, son of Bekr, sang to them these verses, in which the prince encouraged them to carry out the enterprise for which they had come:

"Come! Kaïl, arise, address the sky in a low voice: perhaps God will send us clouds laden with rain. Perhaps He will water the land of Ad; alas, the Adites have lost the ability to make a distinct voice heard for some time now. Wild beasts come to visit the land of the Adites: they no longer fear the arrows shot by their archers; For a terrible thirst consumes them. All have lost hope of prolonging their existence, the elderly burdened with years as well as the young men. As for you, you are here at the height of your desires; thus pass away in their entirety both your days and your nights. Shame on your messengers! Never have there been any like them from any country; therefore they will encounter neither blessings nor salvation."

Upon hearing these words, the envoys, shaking off their torpor, hurried to implore rain from heaven for their compatriots. No one is unaware of what happened when the clouds arrived and the envoys chose the one that seemed preferable to them. On this subject, Mourtad, son of Sâd, said in a poem:

"The Adites were rebellious to their envoy, and they were devoured by a burning thirst that the clouds of heaven did not come to refresh. May God confound the dreams of the Adites! For their dreams are like a vast arid desert devoid of all."

God sent against the Adites the devastating wind that swooped down upon them from one of their valleys. At the sight of the storm, they said, "Here comes a cloud that will give us rain," and they rejoiced at this good news. Houd, hearing them speak thus, said to them: "What you are calling for with all your wishes is a wind that contains a terrible punishment." (Quran 46:24) The storm unleashed its fury on the fourth day of the week; but when it returned on the fourth day of the following week, not a single Adite remained alive. It is as a result of this event that Wednesday is considered ominous and is not used in the calculation of days. Further down in this work, in the chapter on the months, we will explain this particularity and say what results from it regarding the computation of the day of the month. Houd the prophet, after seeing with

his own eyes the extermination of his people, withdrew with those of the believers who followed him. This is what is alluded to by en-Nahlil, son of el-Khalil, when he says:

"If the Adites had been obedient to Houd's advice, if they had followed the straight path he indicated to them,

Then, by promises and threats, he called the people of Ad to himself, lavishing upon them reproaches and reprimands,

These wretches would not have stumbled in prosperity, only to fall miserably face down in the dust,

Lying at full length on the threshold of their homes. What fruit have the messengers reaped from their mission?

A sad renown that will endure from age to age."

The last king of the Adites was el-Khouldjân. Earlier in this work, we spoke of the kings of the Adites, the Thamudites, and others, and we mentioned that the first to rule over the Adites was Ad, son of Aws. After these ancient Arab tribes had been exterminated, their lands, left empty, were occupied by other peoples. The Benou-Hanifeh then came to camp in the Yémamah and settled there. Abil, son of Aws, son of Aram, (son of Sem, son of Noah), with his children and those who followed him, had settled in the land of el-Djohfah, between Mecca and Medina. They perished there, swept away by a torrent, and that is why this place was called el-Djohfah, from the root idjhâf, to carry away, to sweep away.

Yatrib, son of Râtiah, son of Mohalhil, son of Aram, son of Abil, with his children and those who followed him, descended to Medina, which, from its name, had been called Yatrib. They too perished as victims of a stroke of misfortune that struck them with its arrows. One of their descendants lamented in an elegy dedicated to them:

Weep, my eyes, for the fate of Abil. But alas! when prosperity has passed, floods of tears will not call it back.

They had made Yatrib prosperous. Today, no one is seen there: not a soul coming out of its walls; not a single camel grazing there.

The Most High God recalled the story of those we have mentioned when He said: "The Thamudites and the Adites rejected the belief in the Day of Judgment. But the Thamudites were annihilated by the thunderbolt," etc. (Quran, LXIX, 4, 5.)

The theologians do not agree on the question of which people Choâïb, son of Nawil, son of Rawaïl, son of Mour, son of Anka, son of Madian, son of Abraham the friend of God, belonged to, although it is certain that his language was Arabic. Some think he belonged to extinct Arab races, to nations that have disappeared, to one of those past generations we have

spoken of. According to others, it would be the descendants of el-Mahd, son of Djandal, son of Yâssob, son of Madian, son of Abraham, of whom Choâïb was a brother by birth. From this lineage came a great number of kings who had dispersed into adjacent or separate kingdoms. Among these kings, we must mention those who were named Abou-djed, Hawaz, Houti, Kalamoun, Çafas, and Kourichat, all, as we have said, sons of el-Mahd, son of Djandal. The letters of the alphabet are precisely represented by the names of these kings, where the twenty-four letters on which Yaboudjed rolls are found. Much else has been said about these letters, as we have noted in this work; but it is not our subject to recount here all the contradictory systems devised to explain the meaning of the letters. Abou-djed was king of Mecca and the part of Hédjaz adjoining it. Hawaz and Houti jointly ruled over the land of Weddj, which is the territory of Tayif, and the portion of Nedjd adjacent to it. Kalamoun, Çafas, and Kourichat were kings of Madian, or according to others, of Egypt. Kalamoun exercised suzerainty over the kingdom of Macliau; there are even authors who believe that his authority extended jointly over all the princes and lands we have mentioned. The punishment of the day of the cloud (Quran, XXVI, 189) took place during the reign of Kalamoun. Choâïb, calling these impious ones to repentance, was called a liar by them. Then he threatened them with the punishment of the day of the cloud, after which a door of the fire from heaven opened upon them. Choâïb withdrew, with those who believed in him, to the place known as el-Aïkah, which is a thicket in the direction of Madian. However, when the unbelievers felt the effects of heavenly vengeance, and, consumed by a terrible heat, finally understood the truth, they began to search for Choâïb and those who had believed in him. They found them sheltered under a white cloud, gently refreshed by the zephyr, and feeling none of the pains. They drove them out of this refuge, imagining that they would find themselves a refuge there against the scourge that pursued them. But God changed this cloud into a fire that rushed upon their heads. Mountassir, son of el-Moundir el-Médéni, has spoken of this people and lamented their sad fate in verses where he says:

The kings of the children of Houti and Çafas, who lived in opulence, and those of Hawaz, who possessed palaces and sumptuous apartments, reigned over the region of Hédjaz, and their beauty was like that of the sun's rays or the brilliance of the moon. They inhabited the location of the holy house, they softened the manners of their compatriots, and governed with distinction and honor. Nothing is more curious than the history of these kings, the account of their wars, their deeds, how they seized these lands, and established their domination after exterminating the first inhabitants. These were peoples we have spoken of in our previous works on this subject; we refer the reader in this book to our earlier writings and encourage them to consult them.

The Benou-Hadour formed a numerous nation, full of strength and energy, which extended its domination over a large part of the kingdoms of the earth. There is no agreement on their origin. Some connect them to the extinct Arab races we mentioned earlier. Others place them among the children of Japheth, son of Noah; there are still different opinions that we will pass over in silence. God had sent them Choâïb, son of Mehdani, son of Hadour, son of Adi, to serve as their prophet and turn them away from the criminal path they had taken. He should not be confused with Choâïb, son of Nawil, son of Rawaïl, son of Mour, son of Anka, son of Madian, son of Abraham the friend of God; this Choâïb was the chief of the Medians. Moses, son of Amram, married his daughter, and this has been mentioned earlier; there are hundreds of years between these two Choâïbs. Between Moses, son of Amram, and the Messiah, there are said to be a thousand prophets, according to the people of the book. However, when the Benou-Hadour reached the height of their iniquities and infidelity, their prophet Choâïb, son of Mehdam, spared no effort to remind them of faith and to stop them in their evil ways, threatening them with divine vengeance if they did not mend their ways. Far from it, they killed him, although they had witnessed his miracles and the wonders that God had wrought through his hands to prove the reality of his mission and to vindicate him in the face of his detractors. But God did not let his blood cry out in vain for vengeance, and did not allow his threats to go unheeded. There was then a prophet named Barakhia (Baruch), son of Akhbaïa, son of Raznaïl, son of Chalitân, belonging to the tribe of Judah, son of Jacob, son of Isaac, son of Abraham, the friend of God. The Lord inspired him to go to Bokhtnassar, who was in Syria, or according to some, another king, and to prescribe to him to make an expedition against the Arabs inhabiting dwellings without locks. When Barakhia arrived in the presence of the king, this prince said to him: "I believe you, for seven nights I have dreamt the same things, I have been informed of your arrival, my ears rejoice at your words, I am instructed to do all that you have told me, and I am commanded to avenge the prophet unjustly put to death, the unique man, the victim of wickedness." He then marched against the Arabs at the head of his troops and invaded their country with his armies. At the moment when they prepared to resist him with arms in hand, a voice from heaven began to cry out so as to be heard by all:

Yes, indeed, this people who openly used treachery against God will be defeated; no matter how cunningly they plot against Him, God will prove Himself to be the strongest and the most cunning.

Thus does God lead astray those whose hearts are corrupt, those who indulge in hypocrisy, and deviate from the paths of justice.

Upon hearing this voice, they understood that the day of misfortune had come upon them. Their troops scattered, and their squadrons fled,

competing with each other in speed. The sword fell upon them, and they were struck down to the last. According to some authors, it is in reference to the history of the fall of their empire that God said: "When they felt the blows of our punishment, they took flight to avoid them." (Quran XXI, 12.) There is disagreement about their country and the location they occupied. Some believe they inhabited the land of Semawah, where there was an uninterrupted succession of cultivated lands with gardens and numerous watercourses. This region, located between Iraq and Syria, towards the borders of Hédjaz, today offers nothing but uncultivated deserts and solitary plains. According to others, they occupied the territory of Kinnisrin in the direction of Tell-Maçih, Khounaçirah, and Bilad-Souriah, cities which, today, in the year 332, belong to Aleppo and are part of the Kinnisrin government in Syria.

We have already briefly discussed the history of the Arab races that survived the revolutions of time, as well as those that have disappeared. All these peoples, before the advent of Islam, had their own doctrines and opinions about souls, the transformation of ghouls, hawatif (mysterious voices), and genies. We will make this the subject of a specific chapter in this work, where, while remaining within the narrow limits of an abridgment, we will record what we have been able to gather from the history of the Arabs, their traditions, and what has been preserved of their doctrines, concerning the extinct races and those that have survived.

CHAPTER XLVIII.

ARAB OPINIONS ON THE SOUL, WHICH THEY BELIEVED TO RESEMBLE AN OWL AND A NIGHT HAWK, AND OTHER SUBJECTS.

In the ages of ignorance, the Arabs held contradictory systems and opinions about the soul and its nature. Some claimed that the soul (en-nefs) was nothing but blood, and that the spirit (er-rouh) was the air that circulated within the human body and produced the breath (en-nefes) of respiration. Hence the epithet nefsa that they gave to women, because of the blood that flows from their bodies. Hence the use of nefsa in the discussions of jurists from different countries on the question of whether a body from which blood (nefs) flows pollutes or does not pollute the water it falls into; hence also the response given by Taabbata-Charrân to his maternal uncle Chanfara the Elder, who asked him what had happened between him and a man he had killed. He said to him: "I put a stop to his fury, and his soul (nefs) escaped in copious streams." The Arabs said that blood could no longer escape from a corpse, and that one no longer found in it what one saw when it was an animated body, the essential principle of the body being life and growth, that is to say, warmth and moisture; because everything that lives contains within itself

warmth and moisture. On the contrary, after death, dryness and cold succeed to warmth. Ibn-Barrakah said in his verses:

How many men I have met endowed with noble instincts, from whose chests the blood (en-nufous) flowed abundantly!

According to a well-established opinion among some Arabs, the soul is a bird that spreads its wings within the human body. When a person perishes, whether from natural death or violent death, the soul does not cease to fly around the deceased in the form of a bird that emits plaintive cries over their tomb. On this subject, a poet, alluding to the Companions of the Elephant, said:

The funereal bird and death exercise their pitiless power over them; owls (kam) make resound around them the plaintive echoes of graves.

Indeed, the name they give to this funereal bird is "el-ham," with the singular being "hameh." Islam found the Arabs entrenched in this superstition until the Prophet declared that there was neither "ham" nor "safar" (owl, night hawk?). They claimed that this bird, initially very small, grew until it became the size of a kind of owl. Always avoiding joy, always emitting plaintive moans, it was only encountered in desolate places and in the vicinity of graves, where the remains of those who had perished violently lay, and where the dead rested. They also said that the owl (el-hameh) continued to present itself before the deceased's children and visit them, to report news of what happened after him and give an account. Hence, es-Salt, son of Omeyyah, said to his sons:

My soul, in the form of an owl, will let me know everything you might have to fear; above all, reject far from you shameful actions and those that inspire aversion.

During the time of Islamism, Taubah, speaking of Leïla el-Akhialyah, said in the same vein:

If ever Leïla el-Akhialyah were to send a greeting to me, even if the funereal monument and tombstones were to rise upon me,

Certainly, I would return a joyful greeting to her in turn; or else, flying towards her, from beside my tomb, an owl (sada) would greet her with its cries.

These quotations clearly show that the sada descended to the tomb of the dead and ascended from there. We will quote this last piece of verse in its entirety in this work when we talk about what happened to Haddjadj, son of Youssouf, with Leïla el-Akhialyah. According to others, these verses are not from Taubah and apply to someone other than Leïla. Nevertheless, allusions to this belief are frequently found in the poetry of the Arabs, in their works written in prose or rhythmic style, in their public speeches, and in their allegories. The Arabs, like other peoples, among the ancient

or more modern races, have many traditions concerning the transmigration of spirits. We have extensively discussed this subject in one of our works entitled "The Book of the Secret of Life" and in "The Book of Excellent Causes." May God protect the righteous!

CHAPTER XLIX.

STORIES OF THE ARABS ABOUT GOULS (OGRES), THEIR TRANSFORMATIONS, AND ALL THAT IS RELATED TO THIS SUBJECT.

The Arabs recount strange things about the ghouls and their transformations. For example, they claim that ghouls transform before their eyes in solitary places and show themselves to privileged individuals in different forms; that in this state, they have conversations with them or even often have intimate relations. Allusions to these facts are frequently found in their poetry. This is how Tabbata-Charrân said:

Often on a horse with dark fur, I have cut through a light cloud, like the young maiden, with budding charms, cleaving the veil that covers her limbs,

By the light of a fire that illuminated the noble animal, which I sought all night long, sometimes turning my back to it, sometimes approaching it.

At the break of dawn, the ghoul presented herself to me to be my wife: "Oh, my companion," I said to her, "how terrible you are to behold!"

Then I asked her for her favors, and she bowed before me, under features rendered unrecognizable by a complete transformation.

If anyone asks me about the one who serves as my companion, I will tell them that she has established her dwelling in the folds of the desert sands.

The Arabs also claim that the two feet of the ghoul are donkey's feet. When the ghoul presented herself to them in the arid deserts, they addressed her with this verse in the redjez meter:

"Oh monster with donkey's feet, bray as much as you want, we will not leave the plain or the road we follow."

This is because ghouls would appear to travelers at night and at hours when no one else was encountered; mistaking them for companions, the travelers would follow them, but they would lead them astray and make them lose their way. This was perfectly known to the Arabs, and none of them were ignorant of it. Therefore, they did not allow themselves to be diverted from the goal they were pursuing. Moreover, as soon as they addressed the ghoul in the terms we have mentioned, it would flee far from the travelers, deep into valleys and on mountaintops. Among the numerous authors who vouched for the truth of these facts, Omar, son of

el-Khaltab, recounts that he was an eyewitness to the matter in some of his travels in Syria; that ghouls appeared to him in different forms, and he struck them with his sword. This superstition was very prevalent before Islam, and traces of it can be found everywhere in the narratives of the Arabs. However, according to some followers of philosophy, ghouls would be animals belonging to a class entirely separate from other species, of a hideous form and escaping the common laws of nature. Since their external form and instincts isolate them from all beings, they seek the wildest solitudes and delight only in deserts. By their bodies, they combine both human and animal characteristics. It is a widely accepted opinion among the Indians that ghouls are merely palpable manifestations of the invisible operations of the stars when they rise. For example, the star known as Kelb-el-Djebbar, also called ech-Chira-el-Abour (Sirius, Canis Major), manifests certain illnesses in dogs; Soheil (Canopus) manifests them in camels; ed-Dib (the Wolf) manifests them in wolves. As for the star that carries within itself the germ of the head of the ghoul, it produces, at the time of its appearance, forms and beings that appear in plains and other inhabited or deserted places, and to which the common people give the name ghoul. The stars possessing this productive virtue number forty-eight; they have been enumerated by Ptolemy and other authors, both ancient and modern. The same subject was treated by Abou-Mâchar in his work titled "Great Introduction to Astronomy": he describes the form of each of the stars at the moment when they appear in an appearance that varies from one to another. We have already dealt with these questions in our previous works; we have pointed out that each of these stars appears in different forms from those previously seen, and that it produces in this world an operation that is peculiar to it and that no other would be capable of producing. According to a number of authors, anything that appears to travelers in various forms, whether male or female, would be called a ghoul, although they usually speak of beings of the female sex. Abou-'l-Mitrab-Obeïd-ben Eyoub-el-Anbari said:

"And ghouls from the deserts, of both sexes, on which were pieces of coverings like scraps."

Another has said:

"She never remains in the same situation: one would say, to see her, she is a ghoul with multiple forms."

A distinction was made between the silah (a kind of demon) and the ghoul. Obeïd-ben-Eyoub has also said:

"She pursues me with her mockery, even though her eyes have seen how much I am assailed by the terror inspired by the demon.

I came, even though the silah and the ghoul spread out in the desert, when the night extended its veils and behind me the djinn were howling.

One of their poets gives, as follows, the description of these monsters:

Hooves of a donkey with thighs overloaded with plumpness; eyelids much longer than those of man.

There are many legends about the ghouls, the cheïtân, the maradah, the djinn, the kotrob, and the gaddar. The last name refers to one of the species of devilish incarnations. The gaddar appears in the most remote parts of Yemen, in the maritime regions called Téhamah, and in the elevated districts of Saïd in Egypt. Often it attaches itself to the steps of man and calls to him. After it has once succeeded in gaining mastery over him, the people of the countries we have named ask the traveler if he has been outraged by the monster, or if he has escaped with just fear. In case of outrage, they despair of him; but if he has only experienced simple terror, he soon recovers and toughens himself against the danger he has faced. For it should be noted that as soon as man perceives this demon, he falls unconscious. However, there are some to whom the sight of this monster causes no anguish, so much energy they have in their hearts and courage in their souls. All that we have just said is perfectly known in the countries of which we have spoken. Moreover, it is very conceivable that what we have recounted based on the accounts given by the inhabitants of these same regions should be understood as fateful events, serious perils, or calamities and disasters, as happens to everything that has life, whether among rational beings or among animals. Only God knows the truth of it all."

We will not report here an assertion found in the writings of the jurists, which has been transmitted to us by chroniclers and those who have composed works on the origin of things, such as Wahab, son of Mounebbih, Ibn-Ishak, and others, namely that God created the demon of the fire of the semoum (burning wind); that from the demon He created his wife, as He created Eve from Adam; that the demon, having had intercourse with his wife, she became pregnant by him and laid thirty-one eggs. One of these eggs, upon breaking, gave birth to the kotrobeh, who was, so to speak, the mother of all the kotrob, demons in the form of a cat. From another egg came the iblis, among whom is to be counted el-Harit-Abou-Morrah, and who dwell in the seas. Another egg hatched the maradah, who inhabit the islands. Another produced the ghouls, who choose ruins and deserts for their retreats; another the silah, who withdraw to the mountains; another the wahaivis, who, dwelling in the air in the form of winged serpents, fly through the spaces. From another egg emerged the daivaçik, from another the hamamis, and so forth. We will not elaborate further on this subject, because we have sufficiently developed it in our previous works and compositions. We have spoken of the division of demons into different families, and we have reported what was known of their names and the places where they had established their retreats. All the details we have given based on the jurists are

possible, and at the very least acceptable, without, however, being imposed on our belief, although most studious and reflective minds, who adhere to the laws of reason and examination, declare them inadmissible and fully reject them. But a writer is like a woodcutter who works in the midst of darkness (see, on this proverb, the Sessions of Hariri, preface, page 5), and we have had to record here everything that the jurists and others have said, because it is the duty of anyone composing a work to report what men of all schools have said on any subject. Moreover, in that of our works entitled the Book of Discourses on the Foundations of Beliefs, we have reported everything we have learned concerning invisible beings, both among the genies and among the devils, and on the relationships of genies with humans. Only God is our help!

CHAPTER L.

ACCOUNTS GIVEN BY THE ARABS CONCERNING THE HAWATIF (MYSTERIOUS VOICES) AND THE GENIES.

The hawatif were numerous among the ancient Arabs and intimately connected to their land. Most of them existed before the birth of the Prophet and preceded his apostleship. The characteristic of the hatif is to make a voice heard, the sound of which is perceived without discovering the body that emitted it. There is disagreement regarding the hawatif and the genies. A number of authors have thought that everything the Arabs have reported on this subject was the product of an imagination overexcited by solitude in the plains, by isolation in the valleys, by traversing immense steppes and the wildest deserts. Indeed, they say, when a person finds themselves abandoned to themselves in such places, they surrender to dark reveries that engender unease and fear. In this state, their heart easily opens to superstitious beliefs and apprehensions that disturb their soul, hearing mysterious voices in their ears, seeing phantoms before their eyes, and inspiring fear of fantastic beings created by a troubled mind. Now, where should we seek the fundamental principle of this madness and its root cause if not in the wandering of thought, far from a safe and wisely defined path? Indeed, a person isolated in the deserts, abandoned to themselves in savage solitudes, is inclined to fear all dangers, to suspect perils everywhere, to constantly dread death, under the dominion of dangerous superstitions that control their mind and implant themselves in their soul. Hence, they are quite disposed to believe in the reality of the accounts told to them about the voices of the hawatif and the encounters with the djinn.

The Arabs, before Islam, said that among the djinn there were some whose half of the body had a human form. Their encounter would take place when one was traveling and completely isolated. They were called chikk (half). It was told, concerning Alkamah, son of Safwan, son of Orne y-yah, son of Moharrib el-Kinani, grandfather of Merwân, (son of el-Hakem, through his mother's lineage, that this individual set out one

night to go to a property he had in Mecca. When he arrived at the place still called Haït-Hirmân (wall of misfortune) to this day, a chikk, as we have described, appeared to him and said:

Alkamah, I have received the mortal blow,

My flesh has been eaten.

I will strike them with a drawn sword,

As a young man of strong build strikes,

With vigorous arms, with noble qualities.

Alkamah replied:

O chikk, what is there between me and you?

Spare me, sheathe your sword:

You would give death to one who does not seek yours.

The chikk retorted:

Alkamah, I have just told you

Why I have made public the price of your blood:

So resign yourself to destiny.

Each of them then rushed sword in hand at the other,

And they fell dead. This adventure was widely known among the Arabs, where no one doubted that Alkamah, son of Safwan, had succumbed to the blows of the djinn. Also cited from the latter were the following two verses as part of a poem they had composed about Harb, son of Umeyyah, in the battle where they had caused his demise:

The tomb of Harb is in a desolate place; no tomb rises beside that of Harb!

The Arabs, to prove that this piece of verse was from the very mouths of the jinn, pointed out that no one could recite these two verses three times in a row without stumbling over their tongue, while they could recite twenty, thirty, or more in a faster and more accentuated manner without fearing the same mishap. Among those whom the jinn caused to die, we must also mention Mardas ben-Abou Amir es-Salami, who is none other than Abou-Abbas, son of Mardas es-Salami; then el-Arid, the musician, after his talent had made him famous and spread his reputation far and wide. The jinn had forbidden him to sing certain verses: nevertheless, he sang them, and they killed him. Yiahia, son of Oukâb, recounted an event that he had heard from Ali, son of Harb, who had heard it himself from Abou-Obeïdah-Màmer, son of el-Moutenni, who had heard it from Mansour, son of Yézid and-Tayi, later nicknamed es-

Samiti. This person said: "I saw the tomb of Hatem-Tayi in Bakkah, a mountain where there is a valley named Khabil. There are vast cauldrons lying on their sides, near the tomb, remnants of the stone cauldrons in which he used to feed people. To the right of the tomb are four young girls sculpted in stone, and to the left, four more statues of the same kind, all with disheveled hair, standing on the tomb in the posture of mourners: nothing can be seen comparable to the whiteness of their bodies and the beauty of their faces. The jinn themselves fashioned them in this place, and never before had there been anything like them. That's how they were during the day. But at sleep time, the voices of the jinn rose from the tomb in lamentable accents, which we heard in our camps until dawn. At that moment, the noise would stop, and everything would return to silence. Often those who pass by this place, seeing these young girls, are struck by their beauty, and in their admiration, they turn aside from the path to contemplate them at leisure; but when they get close, they realize that they are only sculptures. Yahia, son of Oukab el-Djevheri, relates an event that Abd-er-Rahman, son of Yahia el-Moundiri, had told him, who had heard it himself from Abou'1-Moundir-Hicham-el-Kelbi, who had learned it from the mouth of Abou-Meskin, son of Djâfar, son of Mouharriz, son of el-Walid. He heard it from his father, a freedman of Abou-Horeïrab, who had heard him narrate it to Mohammed, son of Abou Horeïrah, in these words: "A certain person nicknamed Abou'l-Khaïbari passed by with a few men of his tribe near the tomb of Hatem-Tayi, where they camped nearby. During the night, Abou'l-Khaïbari began to call Hatem, saying, 'Abou'1-Djâd, host us, host us!' His companions said to him, 'Stop! Why speak to lifeless remains?'—'Hasn't Tayi claimed that he would host anyone who camped with him?' he replied. Then they fell asleep. Towards the end of the night, Abou'l-Khaïbari woke up terrified, shouting, 'Oh, my poor camel!'—'What's wrong?' his companions said.—'Listen,' he replied, 'Hatem has come out of his tomb, sword in hand, and before my eyes, he has cut the hocks of my camel.'—'You lie,' they told him. So he looked and saw his camel among those of his companions, lying on the ground and not moving anymore. 'By God!' they exclaimed, 'Hatem has given you hospitality.' Then they continued eating until morning of the roasted and boiled camel meat. After that, they followed Abou'1-Khaïbari and set off. Suddenly, a man on a camel and leading another by a leash joined them. 'Who among you is Abou'l-Khaïbari?' he asked. 'Here I am,' said Abou'l-Khaïbari.—'And I,' replied the stranger, 'am Adi, son of Hatem. Last night, while I was sleeping, my father came to me at our camp behind the mountain. He told me that you had addressed him without respect and that he had entertained your companions with your camel; then he said to me in verse:"

Abou-Kbaïbari, you are indeed the most unjust man in the entire tribe and the most prone to outrage. You came with your companions, seeking

hospitality near a tomb where the funeral owl made its voice heard. Did you intend to bring blame upon me during your night camp, surrounded by the tribe of Tayi and all their flocks?

Ah! We know how to treat our guests, even to the point of satisfying their needs, and if necessary, we will bring out the most beautiful of our horses for them.

Then he ordered me to have you mounted on a camel instead of the she-camel you lost; here it is, take it.» This event was not forgotten by Salini, son of Zorarah el-Gatfàni, when he spoke in praise of Adi, son of Hatem:

"Your father surpassed all his rivals in generosity; from his earliest youth until his death, he never ceased to show a passion for kindness. His tomb provided hospitality to the guests who came to camp near it. What other tomb, throughout the ages, has ever hosted such cavaliers?"

Here is what Abou-Bekr-Mohammed, son of el-Haçan, son of Doreïd, narrates, according to Abou-Hatem es-Sedjestâni, who himself received it from Abou-Obeïdah-Màmer, son of el-Moutenni-et-Temimi:

"A Bedouin sheikh, more than a hundred years old, told me how he had been sent on an embassy to one of the kings of the Benou-Omeyyah. He said, 'I set off on a dark night when new clouds kept obscuring the stars. I lost my way and entered a valley unknown to me. Fearing greatly the prince of the jinn, I uttered these words: "May the lord of this valley protect me from the dangers it holds; I implore his help on this path I tread, and I beseech him to guide my steps!" Then I heard a voice coming from the depths of the valley, saying: "Go straight ahead, and you will surely encounter the light that will guide you, and you will escape the dangers on your journey."

I then followed the direction given to me, not without gaining a certain degree of confidence. Suddenly, I saw fires burning brightly ahead of me, amidst which figures as tall as the tallest palm trees stood. Continuing on my way, I found myself near Awchal in the morning: that is the name of a well belonging to the Kelb tribe near the desert of Damascus."

May God, may His holy name be exalted, allude in His book to these superstitious acts of the Arabs, when He said: "Among mankind were those who sought refuge with beings from the jinn, but they only increased them in confusion."

CHAPTER LI.

OPINIONS OF THE ARABS ON THE SCIENCE OF PHYSIOGNOMY, AUGURS, AND OMENS BASED ON BIRDS' FLIGHT FROM RIGHT TO LEFT AND FROM LEFT TO RIGHT, ETC.

There is no agreement on the omens, the science of physiognomy, and other parts of the divinatory art. Some place full trust in the science of physiognomy, based on the fact that resemblances provide certain indications, since it is not possible for a son not to exhibit, in some way, striking traits of resemblance to his father or to someone in his family. Some believe that the art of physiognomy in descendants can indeed apply to certain parts of the body, but excluding other members that the resemblance cannot reach, and for which there cannot be a common term among them. Others absolutely reject the two systems we have just outlined. In fact, they say, men resemble each other in that they all belong to the human race and have certain affinities with each other, but they differ from each other in traits. There is no constant affinity in character that allows them to be classified according to such certain laws that must be deviated from whenever reason requires contradiction and departure from them. These are subjects that belong properly to the Arabs, and which they have occupied themselves with to the exclusion of all other peoples in general, although divination has been practiced by others than them. As for the omens drawn from birds' flight, the augurs, the art of interpreting omens for good or ill, these sciences did not exist in general among other peoples, and were not even known to all Arabs, but they were the privilege of the most intelligent among them and those most accustomed to exercising their sagacity. If sometimes they have been found in practice among some other nation, like the Franks and their kindred from western regions, it is very likely that it is an inheritance that comes from the Arabs, from whom they received it in previous ages. It is well known, in fact, that the Arabs extended their expeditions to the most distant lands, and their language spread in all directions, resulting in the peoples among whom they lived being regarded as the inventors of these sciences.

It is possible that the Franks and other nations among whom traces of these practices were found borrowed them, after the appearance of Islam, from their neighbors the Arabs, settled in Andalusia (Southern Spain), which is part of the great land. If, on the contrary, all the divinatory arts that we have mentioned above were in honor among these same peoples before the appearance of Islam, nothing prevents us from admitting that God had granted the privilege to foreigners as well as to the Arabs themselves; a supposition that is neither impossible nor supported by irrefutable evidence. The art of prognostication and interpreting favorable omens was common to the Arabs and to some other elite nations, just as the science of points belonged specifically to the Berbers. As for the inspection of shoulder blades and other practices, all human races had received the gift. According to the opinion of a number of ancient philosophers, the word 'kiafet' (science of physiognomy) is a name derived from 'kafi,' which means indication.

Now, it must be understood that types are distinguished according to the forms under which they manifest in this or that case, and that different species are defined by the affinities they present with a common type that serves as their model, each individual of this species bearing its characteristic imprint. The relationships of consanguinity are established according to the resemblance of one race to another, and its dissimilarity with others, according to the affinity laws that nature has created between each type, in its way of being, and the figure, which is its expression. Thus, this same nature has given each species of the race a distinctive character that does not confuse it with others, and which establishes a perfectly clear difference between it and its rivals. This is also how it has divided individuals of the same species from each other, and which the same form makes a distinct class, by certain signs specific to each of them. Likewise, all shades of forms are not found united in a single being, although the species unites them all and the race includes them in their entirety. The physiognomist judges analogy based on forms and decides on the more or less analogy they present. The relationship of birth does not offer as many characters of affinity as the relationship of species, as the resemblance of the individual to the species is more pronounced than its resemblance to the race. In fact, the species and the individual have a double character of affinity between them, while the race offers only one which is general. This, according to the philosophers mentioned above, is the principle upon which the science of physiognomy rests, which is one of the branches of philosophy. The operation which consists in assimilating a subject, in general, with its similar, from the point of view of the affinity it presents with it, and which we have pointed out as one of the laws of reason, is properly what is called 'el-hyas' (comparison)."

"This term, moreover, does not belong to the technical language of experts in the art of comparison, nor to any other of the Muslims; but it is a neologism that we have borrowed from the language of a certain number of ancient philosophers. According to them, he who practices the art of physiognomy must pay attention to the foot, because it is the extremity of the form and the most advanced point of the exterior. If a son does not resemble his father, either in his actions or in the conformation of his body, in general, he will have analogies with him in the foot, because the race carries within itself a very particular stamp that cannot be confused with any other. Thus, forbearance is found in the posterity of Azd-Chanwat, while rudeness and rough manners are found among the peoples of Rome, among the mountaineers, among most of the barbarous tribes of Syria, and the mixed populations of Egypt. Avarice is the prerogative of the Khazars and the people of Harrân, in the region of Diar-Modar. Greed is common in Persia, and parsimony in food is peculiar to Ispahân. Wide-set feet and flat noses are indigenous defects in the Sudan, and merriment is the privilege of the inhabitants of Zendj. The

existence among all these peoples of the distinctive characteristics that we have listed is one of nature's secrets, and an effect of the mysterious influence of sublime beings and celestial bodies. We have thoroughly treated this subject in our work on natural secrets, the properties of the influence of sublime beings, and philosophical curiosities, in our book 'The Seven Chapters,' on the various ways of governing the State and its natural administration, and in the one titled 'El-istirdjâ-fil-Kelam' 'the Refutation.' This latter is directed against those who maintain that obscurity alters the substance of the world; that light plays the role of an elite stranger in it; that six souls, namely, Seth, son of Adam, Zoroaster, the Messiah, Jonas, and two others we cannot name, have been lights without bodies; that light and darkness both have a primitive origin and continue to combine; that things operate only on their own substance, while light and darkness combine by their own impulse, without any external intervention forcing them to act against themselves: all hypothetical and pernicious propositions. El-Mounfiri recounts, according to el-Otbi, the following incident: 'Obeïd er-Ràyi found himself one day in a barren and waterless desert, with horsemen going in search of a chief of the Benou-Témim. Suddenly, gazelles passed before them in a movement from right to left which they interpreted to their disadvantage. The horsemen blocked their path and narrowed the space around them, trying to cut off their route. Obeïd disapproved of his companions, but they would not listen to him. Then he said:"

"Do you not know what the gazelles passing from left to right say? They flee from the riders, and the riders pursue them.

Those who do not understand the meaning of omens rush after them. My heart certainly knows that one day they will shed tears.

When they approached the goal of their journey, they saw that the chief they were seeking had just died, a victim of a viper's bite. On this point, Abu Ubayd Mamer, son of Al-Mutanni, adds: 'This is a strange omen.' It must be known, indeed, that among the Arabs, the animal passing from left to right was a good omen, while the one passing from right to left was an ominous omen. I therefore think that Ubayd only drew a prognostication from the retrograde movement of the gazelles, although in his verses he only described their initial maneuver, because the one who presents an event must naturally take things from their origin to make it the starting point of his narration. This was the method followed by Ubayd al-Rawi in his verses, in relation to the omen."

"It is said that the art of divination was invented by Kais. The science of augury is attributed to the Banu A'ced, and that of predicting from the passage of animals, to Madlidj. As for the tribes of Modar, sons of Nizar, son of Màdd, among them we find a remarkable application of kiafet in the adventure that we have reported concerning the four sons of Nizar going to Afâ the Djorhomite, when they described the fleeing camel.

Among the tribes of Modar, the art of kiafet spread in all directions, like the blood flowing in the veins and spreading freely. However, the tribes that lived near water showed greater skill in divination, while those camped in vast deserts excelled in kiafet. In the country of Jafar, also called Bilad er-Remel (land of sands), located between Egypt and Syria, there are Arabs of such sagacity that if a man, after taking dates from their palm trees, has been away from them for years without them seeing him and being able to contemplate the features of his face, they immediately recognize him as their thief, and this without any hesitation when they happen to meet him after a long time. Their skill in this matter is known throughout the world. It is, so to speak, impossible to hide from them the tracks of the one they want to discover. I have seen in the country of Jafar Arabs whom the leaders of the encampments had enlisted to patrol. They knew how to recognize, from the weakest clues, the traces of men or animals, and would indicate to the leaders of the encampments who had roamed at night in these parts, although they had not seen them, and this solely from inspecting the prints of their footsteps. This is certainly a marvelous property and a very keen sense. Those skilled in the art of kiafet, among the Quraysh, had to show their talent when the Prophet and Abu Bakr took refuge in the cave. Those who pursued them came, however, to the entrance of the cave, amidst the hardest rocks and steep mountains, where there was neither sand, nor mud, nor dust that could reproduce the imprint of footsteps. But there, God raised between them and His Prophet an impassable barrier with a spider's web, with a mound of dust piled up by the wind, and by striking the mind of the kafir with stupefaction, who exclaimed: 'The footprints stop here.' With him was a group of Quraysh who could not distinguish what he had seen on the rock and notice on the hard, smooth stone, even though their eyes were good, they had been preserved from any malign influence, and no obstacle could oppose their clairvoyance. Returning to this art, if it did not contain subtleties that not all minds are capable of learning and not all eyes can perceive, it is evident that there would not be a class of men who could claim its exclusive privilege."

"The inhabitants of the mountains, deserts, and plains are the most skilled in the art of augury and predicting the future based on the passage of animals (kiafet). A number of legal scholars, jurists of the major cities, and other scholars before our time, supporters of the art of yâfet, demonstrate its nobility, extreme importance, considerable role, and certain results, relying on the great esteem the Prophet held for it, and the high approval he gave when he defended the descendants of Madlidj. Some jurists from the major schools, both ancient and modern, have condemned the judgment made by kiafet, for reasons that clearly reveal its lack of rectitude. They also cite in support of their opinion a case where the Prophet adjudged a son to his father who doubted his legitimacy because he did not find any resemblance to him. He came to

the Prophet saying: 'My wife has given birth to a child who is black.' The Prophet, wanting to meet the intelligence of this man, and considering the poor reason he was putting forth and on which he relied to doubt the legitimacy of his son, said to him: 'Do you have camels?' — 'Yes,' he replied. — 'Among them, are there any that are tawny or red?' — 'Yes.' — 'And what is the reason for that?' — 'Perhaps a vein that has burst.' — 'Perhaps in this child, a vein has burst.' They also report the story of Charik, son of Sanâmah, when his mother brought him under a heinous accusation. Even though the Prophet found a resemblance between the two (Charik and Sanâmah) and the individual about whom the mother was being slandered, he said: 'If God had not decided otherwise, we would have had something to unravel together.' Thus, in the first case, he recognized the legitimacy of the child, although he did not resemble his father, and in the second, he did not take into account the resemblance, to clearly show what he thought of the art of physiognomy, and wanting to strongly condemn this pernicious custom of judging based on such an uncertain indication. This is a subject on which we intended to elaborate in the developments we have indicated; however, we have contented ourselves with treating it briefly to show what was used to attack kiafet. Much could be said on these matters and one could indulge in lengthy explanations, because they are not without being obscure and delicate to handle. Moreover, we have addressed this question, and we have recorded all that the proponents of the various systems, both ancient and modern, have said about it in our work entitled 'The Seven Chapters on the Complete Knowledge of the Government of the World and its Secrets.' God is the one who lends assistance!"

CHAPTER LII

THE ART OF DIVINATION; OPINIONS EXPRESSED ON THIS SUBJECT; DETAILS REGARDING DREAMS; DISTINCTION OF THE RATIONAL SOUL

The art of divination (kihanet) has given rise to several discussions. Some philosophers, among the ancient Greeks and the people of Rome, devoted themselves to the art of divination and claimed to possess the science of hidden things. Others among them claimed that their souls, being free from all impurity, were capable of penetrating the mysteries of nature and revealing to them everything they wanted to know, since in their view the types of all things reside in the universal soul. Still, others claimed that pure spirits, namely the djinn, revealed to them the existence of things before their fulfillment. They boasted of having a spirit free enough from any external mixture to enter into intimate communication with the spirit of the djinn. Several belonging to the sect of Christians have advanced that the Messiah knew the hidden things and predicted events before their occurrence because he had a soul capable of penetrating the world of mysteries. Any other rational being,

they add, who possessed such a soul, would also have had knowledge of the mysteries hidden from other men. Moreover, no people has ever appeared on the surface of the earth without the art of divination existing among them. The ancient Greek philosophers did not condemn the art of divination, and it was a well-known fact in their eyes that Pythagoras possessed occult sciences and had received revelations, because of the purity of his soul and his absolute detachment from the impurities of this world. According to the Sabaeans, Ouriaïs the First and Ouriaïs the Second, both of whom bore the name Hermes and Agatimoun (Agathodœmon), possessed the science of hidden things. Therefore, they were considered prophets in the eyes of these peoples, who refused to believe that their knowledge had been given to them by the djinn. They attributed it to the purity of their soul, which had earned them the privilege of seeing things that an impenetrable veil hid from the eyes of their compatriots.

According to another opinion, the ability to practice the art of divination is due to a spiritual aptitude of the most delicate kind, which owes its birth to the purity of the natural constitution, the vigor of the soul, and the finesse of sensitivity. According to a fairly widely accepted system, the art of divination proceeds from the demon that assists the diviner and reveals to him the mysteries hidden from his ignorance; the demons seize certain secrets by fraud, which they transmit to the diviners, who then take it upon themselves to spread them as they have been communicated. God mentions a voice that made these words heard: "We have explored the heavens and found them filled with powerful satellites, etc. (Quran, LXXII, 8)." God also says: "The demons make revelations to their friends so that they may stand up to you, etc. [Quran, VI, 121]," and in another passage: "They reveal to each other false news, capable of casting them into blindness, etc. (Quran, VI, 112)." The djinn and the demons do not therefore know by themselves what is hidden, but they only know what they have been able to glean from the words of the angels, as God openly declares when he says: "When he died, the djinn understood that if they had known what was hidden, etc. (Quran, XXXIV, 13)." According to others, the aptitude for the art of divination depends on an astronomical influence that is felt at the time of birth, when Mercury, having reached the apogee of its course, the other influential stars, such as the sun, the moon, and the five planets, stand in parallel conjunctions, in identical mansions, and in corresponding aspects. Those born then are endowed with the science of divination, the knowledge of events before their arrival, by virtue of these celestial phenomena. Among the proponents of this latter system, there are those who attribute this influence only to the great conjunctions. Many philosophers, before our time, sought the origin of this mystery in purely spiritual causes. According to them, the soul, when it has reached a degree of energy that is quite extraordinary, subjects nature to its

empire, reveals to man all the secrets of the physical world, instructs him in the most sublime truths, pierces with vivid force through the speed of its touch, and tears apart the thick veils that cover the deepest mysteries, and then shows them in all their reality. This is how the same philosophers explain their theory on this subject. "Man," they say, "is composed of two parts, the soul and the body. The body is, by itself, inanimate, not possessing in itself the ability to move or to sense, which reside only in the soul. What is inanimate cannot know a thing or teach it to others. Therefore, knowledge is necessarily in the domain of the soul. Souls form several classes, namely: es-safi (the pure), which is the rational soul; el-kedr (the troubled), the sensitive soul, then the repulsive soul, then the imaginative soul. Among souls, there are those whose strength surpasses that of the body in man; there are others, on the contrary, whose strength is inferior to that of the body. When the luminous principle that exists in man directs its influence towards the soul, it leads man to the discovery of what is hidden and to the knowledge of things to come."

According to another opinion, the ability to practice the art of divination depends on a spiritual aptitude of the most delicate nature, which owes its birth to the purity of the natural constitution, the vigor of the soul, and the finesse of sensitivity. According to a fairly generally accepted system, the art of divination proceeds from the demon who assists the diviner and reveals to him the mysteries hidden from his ignorance; demons deceitfully seize certain secrets which they transmit to the diviners, who then take it upon themselves to spread them as they have been communicated. God mentions a voice that made these words heard: "We have explored the heavens and found them filled with mighty satellites, etc. (Quran, LXXII, 8)." God also says: "The demons reveal revelations to their friends so that they may stand up to you, etc. (Quran, VI, 121)," and in another passage: "They mutually reveal to each other false news, capable of leading them into blindness, etc. (Quran, VI, 112)." The djinn and demons therefore do not know by themselves what is hidden, but they only know what they have been able to gather from the words of the angels, as God openly declares when he says: "When he died, the djinn realized that if they had known what is hidden, etc. (Quran, XXXIV, 13)." According to others, the aptitude for the art of divination depends on an astronomical influence that is felt at the time of birth, when Mercury, having reached the zenith of its course, the other influential stars, such as the sun, the moon, and the five planets, are in parallel conjunctions, in identical mansions, and in corresponding aspects. Those born then are endowed with the science of divination, with knowledge of events before their occurrence, by virtue of these celestial phenomena. Among the supporters of this latter system, some attribute this influence only to the great conjunctions. Many philosophers, predating our era, sought the origin of this mystery in

purely spiritual causes. According to them, when the soul has reached an extraordinary degree of energy, it subdues nature to its empire, reveals to man all the secrets of the physical world, instructs him in the most sublime truths, pierces forcefully through the speed of its tact, and tears apart the thick veils that cover the deepest mysteries, then shows them in all their reality. Here is how these same philosophers explain their theory on this subject: "Man," they say, "is composed of two parts, the soul and the body. The body is, by itself, inanimate, not enjoying in itself the faculty of movement, nor the faculty of feeling, which reside only in the soul. What is inanimate cannot know a thing, nor teach it to others. Therefore, knowledge necessarily belongs to the domain of the soul. Souls form several classes, namely: es-safi (the pure), which is the rational soul; el-kedr (the troubled), the sensitive soul, then the repulsive soul, then the imaginative soul. Among the souls, there are some whose strength prevails in man over the strength of the body; there are others, on the contrary, whose strength is inferior to the strength of the body. When the luminous principle that exists in man directs its influence towards the soul, it leads man to the discovery of what is hidden and to the science of things to come.

Then his intelligence and his faculty of conception become more piercing and acquire a greater scope. Once the soul has taken possession of all its momentum and the freedom of its development, once it has acquired all its light and is in possession of its faculty of radiation, its capacity to penetrate into the intelligence of hidden things reaches the degree where the souls of those who practice the art of divination are. That is why diviners, in this order of things, have been afflicted with bodily defects and external deformities, as we have learned about Chikk, Satih, Semlakah, Zawbaâh, Sodaïf, son of Houmas, Darifah, the diviner, Omrân, brother of Amr, son of Amir, nicknamed Mozaïkiya (the ripper), Haritah, Djohaïnah, the diviner Bahilah, and others." As for the arraf (knowers, sorcerers) who were below the diviners, we must mention among them el-Ablak-el-Azdi, el-Akhladj ed-Dehri, Arwah, son of Zeïd-el-Azdi, Ribah, son of Adjlah, arraf of Yémamah, concerning whom the poet expressed himself thus:

I said to the arraf of Yémamah: Heal me; if you restore my health, you are a true physician.

Let us also mention Hind, companion of el-Moustenir, who, in the art of the arraf, has reached the highest degree.

Kihanah (divination) has its principle in the soul, because it is a very delicate, stable art, closely related to the marvelous, and requiring great skill. It is most often encountered among the Arabs and rarely among other peoples, which should not be surprising, since it is engendered by the purity of the natural constitution, and draws its strength from the luminous principle of the soul. When you examine the foundations on

which this art is based, you find them essentially linked to the chastity of the soul, to its complete innocence, to the empire that melancholy exercises over it, to its constant passion for isolation, to its aversion to men, to the rarity of its relations with them. Indeed, when the soul is isolated, it engages in meditation; when it meditates, it launches into the infinite and then it receives the rain that the clouds of spiritual science pour on it; then it opens an eye flooded with light, casts glances that can pierce all obstacles, exceed the limits assigned to humanity and receive revelations proportional to the degree of sublimity where it has placed itself. It often happens then that the soul, taking precedence in man, gives him the insight that allows him to read the future. The great philosophers among the ancient Greeks applied to these men the epithet of spiritual and designated them only under the name of the sect of the spirituals. They said that the soul, when it has attained a great development, when it plays the principal role in human organization, is led to the discovery of the unknown and the teaching of hidden things. They adduced as a similar example the fact that, in man, reflection often gains enough force, and the faculties of the soul and of the mind enough development, for him to be able to foresee before its arrival and describe in its form any calamity, so that, when it arrives, it fully justifies his predictions. Likewise, when the soul is sufficiently prepared, it becomes like the vision that faithfully warns during sleep, and whose predictions are fulfilled in the course of events.

There is no agreement on dreams, on the cause that produces them, on the way they present themselves. According to some, sleep is a preoccupation of the soul that detaches it from external things because it has encountered events that take place within it. This operation takes place in two ways: one, perfectly defined, constantly presents the same characteristics in the minds. It engenders in the soul a transformation and a kind of being different from itself, which detaches it from all external preoccupation. The interior then absorbs to its advantage the five senses, which cease to perceive, to turn back towards their mover, that is to say, the mind, because it no longer demands any service from them. This forced inactivity of the senses is called accidental sleep, because it is not the absolute sleep common to children, elderly women, and old men, who are outside the domain of joy or fear of evil. Such is, for example, the sleep of the night, as we have described it. The other kind of sleep is absolute sleep, which is common to all classes of animated beings, endowed with the faculty of thought or others, a sort of natural property to which they necessarily submit at a certain time, just as they are subject to the demands of hunger at certain moments. Indeed, according to the masters of the art of medicine, hunger is a disease that raises the demands of the liver caused by lack of food. Some philosophers have thought that the soul perceives the form of things in two ways: through the senses and through thought. As for sensible

images, the soul perceives them only in their form; but, once it has a full and complete knowledge of them, the perception of these same forms is in it independent of their object. The thought of man is what does not fall asleep with the faculty of perceiving; hence it happens that when the senses are asleep and the soul is deprived of their help, these images that they have gathered from the very reality of things subsist in its presence, as if they were still sensible. The perception of objects in their reality was only imperfect before the soul had completely seized them by thought. But once external perception has ceased to act, thought develops in all its power. Then the form of objects is outlined in the soul, as if they were still subject to the perception of the senses, and presents itself to the mind of man during his sleep, in the same way that familiar things present themselves to him in the waking state, not according to a predetermined order, but following the whims of chance. This is how a man sees himself, in a dream, flying in the air, even though he does not actually possess the ability to fly. He actually sees only the form of flight, abstracted from any subject, as he knows it when it is not happening before his eyes; but his thought, concentrated on this operation, gains enough strength to make it truly sensible to him.

If the sleeping person sees things that show him what he desires, it is because the soul, knowing all forms, can, when purified in sleep from the impurities of the body, soar at its ease over everything it wishes to possess, even though it well knows that in the waking state it would not be given to it to enjoy such a privilege. It thus forms within itself images by means of which it makes pass before it the things whose existence it desires, to the point that, when sleep comes to an end, it retains the memory of these fantastic scenes. The one whose soul is pure is never deceived by his dreams, while they continually deceive the one whose soul is obscured. The souls that hold the middle ground between troubled and pure souls form intermediaries which, according to their degree of purity or trouble, create true or deceptive images. According to another opinion, when the soul suspends its action on the senses, the operation of the senses in the soul is not suspended, nor is the use of their faculties, as if they were chained to the external domain; for they perceive objects by the spiritual force, which does not reside in the body, and not by the corporeal and gross force. Indeed, corporeal power perceives objects only with the association and accessory; either with the addition, like the addition of color to the colored object, or with the separation, like the separation of the body from the places where it is found. The spirit, on the other hand, has a clear and distinct perception of what is added and what is separated, without the presence of the body, which obliges the one who perceives to approach the perceived object. Some have thought that sleep was a gathering and coagulation of blood in the region of the liver; others have seen in it a rest of the soul, that is to say, of the spirit.

It has also been claimed that the images that presented themselves to man in his sleep were the product of nutrition and natural organism.

According to certain philosophers, dreams partly come from the angels and partly from Satan; which they want to demonstrate by this word of God: "Certainly, those who say mysterious things are sent by Satan to afflict the believers." (Quran, LVIII, 19.) It has been said that sleep is one of the sixty-one parts of prophecy, but without agreeing on its manner of being and its nature. Others have taught that the man endowed with the faculty of perception should not be confused with this visible body; that he leaves it in the state of sleep, and can then contemplate the world and the mysteries it contains, with a lucidity equal to his purity. The supporters of this system and those who approach it more or less rely on this passage from the sacred text, "God will receive the souls at the moment of their death," up to this word: "A predetermined term." [Quran, XXXIX, 43.) The opinion of the majority of physicians on this question is that dreams are engendered by the fundamental humors of the human body, and that each one dreams according to his temperament and strength. Those, for example, who have a bilious temperament see in their sleep fires, funerary monuments, smoke, torches, blazing buildings, cities in flames, and other such things. Those, on the contrary, in whom the phlegm predominates, dream of seas, rivers, springs, ponds, multiplied canals, waves in which they swim or fish, and so on. Those who have a melancholic temperament dream of tombs, sepulchers, dead people, tears, moans, lamentations, cries, frightening things, terrible circumstances, corpses wrapped in shrouds, mourning clothes. Those with a sanguine temperament dream of wine, palm liquor, flowers with sweet perfumes, palaces, banquet halls, dances, festivities, rejoicings, all kinds of entertainments or some more specifically, rhythmic steps, scenes of drunkenness, red clothes or other shades, and in general everything related to joy. All physicians acknowledge that laughter, games, and all kinds of entertainments come from the blood, while sadness and fear have their source in the atrabilious.

They have alleged in support of this assertion a host of arguments of which the preceding is only a summary. We ourselves have treated this subject with all its developments in our book "On Progress and Perfection," and in the one entitled "On the Medicine of Souls." It is not fitting for us, therefore, to go beyond the limits of conciseness on such a subject in this work, because it is devoted to history and not to philosophical research. Regarding the philosophers, we have spoken elsewhere of the ramifications produced by their various systems. But we do not wish to be drawn here into a discussion of the theories that have been imagined on the definition of the soul; nor to examine what Plato said when he defined the soul as a substance that is a mover for the body; nor what the author of the Logic said, that the soul is the perfection of the organic body; nor this other definition, which confounds

it with force. We will not speak either of the difference that exists between the soul and the spirit. This difference consists in the fact that the spirit is a body, and the soul is not; that the spirit is contained in the body, and it is not the same with the soul; that the spirit, when separated from the body, becomes null, whereas the soul, when it ceases its action in relation to the body, is not at all annihilated in its essence. Furthermore, the soul sets the body in motion and communicates sensitivity to it. In his book "On Civil Administration" (The Republic), Plato enumerated the spiritual attributes belonging to the reasonable soul possessed by man. The same author, in his book "Timaeus" and in the book "Phaedo," recalled the circumstances of the death of Socrates the wise and recorded the words attributed to him on the soul and the form on that occasion. Moreover, the partisans of dualism and other philosophers have written much on the divisions of souls and their attributes. Under the empire of Islamism, contradictory systems have arisen on the nature of man, sensitive, intelligent, having commandments to fulfill and defenses to observe. There has also been discussed the opinions of the Sufis and of men of science and controversy on the divisions of the soul, such as the peaceful soul, the reproving soul, the concupiscent soul; on theories imagined by Jews, Christians, Magians, Sabaeans, finally on different subjects that we have treated in our work "On the Mystery of Life" and in our other compositions. Satih, the soothsayer, who is none other than Rebî, son of Rebiâh, son of Maçoud, son of Mazin, son of Dafir, son of Adi, son of Mazin, son of Gassân, folded his entire body like folding a cloth, since he had no bones except the skull, and whenever a hand touched his limbs, the trace of the phalanges was imprinted there. Chikk, son of Akbar, son of Anmar, son of Nizar, son of Rebiâh, lived in the same time as him, as did Djomrah the soothsayer, Samlakah, and Zawbaah.

CHAPTER LIII.

GENERAL INFORMATION ON DIVINERS, ON THE BREAKING OF THE ARIM DAM, AND ON THE DISPERSION OF THE AZDITES IN DIFFERENT LANDS.

We have spoken in general about divination, the art of physiognomy, omens, and the predictions drawn from animals passing from right to left or from left to right. Now, we will give a brief overview of the history of diviners and the dispersion of the descendants of Saba in different countries. The descendants of Kahtan continued to enjoy the greatest prosperity until the death of Saba. After him, ages passed over his people until the time when God sent against them the scourge of the flood. The authority was then in the hands of Amr, son of Amir, son of Ma-es-Sema, son of Haritah-el-Gitrif, son of Talabah, son of Imrou'l-Kais, son of Mazin, son of el-Azd, son of el-Gawt, son of Kelhan, son of Saba. This prince reigned in the land of Mareb, dependent on Yemen or the land of Saba,

which God mentions in the Quran when he says that he had sent against its people "the breaking of el-Arim" (Quran, XXXIV, 15), that is, the dam. This dam, which was not less than a parasang in length and width, had been built by Lokman the Elder, el-Adi, whose name is Lokman, son of Ad, son of Ad. We have already mentioned this, as well as those among the Adites whose lives, like his, extended as long as the lives of vultures. To return to the dam, it was this dam that had protected Mareb from the water invasions during the preceding centuries, by stopping the flow of torrents that submerged the possessions of its inhabitants. God then tore them apart "into a thousand pieces" and scattered in all directions "their emigrations." [Quran, ibid. 7, 8.) There are several versions concerning this disaster and different accounts of the history of these peoples. Those who wrote the history of ancient times say that the land of Saba was the greenest in Yemen, the most fertile, best watered, most abundant in gardens and orchards, and richest in vast pastures. It was covered with monuments, bridges, and magnificent trees. The canals were very numerous; rivers flowed from all sides. A rider on a swift mount took more than a month to traverse these rich cultivations that extended as much in width as in length. The traveler on horseback or on foot who traversed this uninterrupted series of gardens did not see the sun's face from one end to the other and did not leave the shade, so great was the powerful vegetation that covered it and enveloped it, so to speak, entirely. The inhabitants led the most pleasant and sweet life, in the best conditions of health, at the height of wealth and opulence. They enjoyed pure air, a very healthy climate, and an abundance of waters spreading on all sides. Their power was very great, their unity complete, their empire reached the highest point of prosperity. The beauty of their land became a proverb throughout the earth. As for them, they showed themselves faithful followers of the noblest virtues, and they never tired of aspiring to surpass by their merits, as much as they could and as they had the power to do, the men of all conditions and from all countries. This state of prosperity lasted as long as it pleased God; no king resisted them who was not defeated; no tyrant marched against them with his armies who was not routed; all regions submitted to them; all men acknowledged their laws; they were like the diadem on the forehead of the universe.

The waters, in great abundance, that flowed down into the land of Saba, came from a sluice made of hard stones and iron, which was built into the dam and the mountain. The length of this sluice, as we have said, was a parasang; and behind the dam and the mountains, there were large rivers. In this sluice, where the waters of these rivers converged, thirty perfectly round and proportionate openings were made, each with a diameter of one cubit. The waters, flowing through these openings, formed streams that, in their course, watered the gardens and provided drinking water for all the inhabitants. Before the land of Saba enjoyed

the fertility and rich cultivation we have described, it was ravaged by torrents formed by the waters of the mountains. At that time, there ruled over the people of this land a king who honored scholars, allowed them near his person, and bestowed upon them all kinds of benefits. Gathering them from all parts of the world to seek their advice and benefit from their knowledge, he consulted them on the means that could be employed to stop the flow of waters and the disasters they caused; for, rushing down with force from the mountain peaks, they devastated the cultivated fields, and their violence destroyed even the buildings. The unanimous advice of the scholars was to open outlets for these waters through the uncultivated lands to lead them to the sea; they represented to the king that if trenches were dug on a sloping plan, the water would naturally flow into them and follow their descent, so that it could no longer accumulate to the point of surpassing the height of the mountains, as it is the nature of fluids to descend. The king followed their advice. He had trenches dug through which the water found its course, causing it to fall towards the side where these trenches were opened. Then, at the very place where the waters began to descend from mountain to mountain, the dam was built, and a sluice was constructed there, as we have mentioned earlier. Subsequently, a river of regulated flow and a determined volume of water was drawn from these waters, directing its course towards the sluice. This river provided water to the thirty openings or small sluices we mentioned, and thus, the land was cultivated and became fertile, as we stated at the beginning. In the end, these peoples dwindled away; they felt the effects of the passing years; fortune struck them with unexpected reversals and broke them under the weight of its efforts. The waters gradually undermined the foundations of that sluice, and its strength gradually yielded to time and the action of the waters that accumulated around it.

It is said in proverb that the continual fall of water drops on the hardest rock leaves traces; what then can be thought of the effect that must be produced by a torrent that strikes a mass of stones and iron made by human hands?

The children of Kahtan, having established their abode in the land we have just described and having subdued all its inhabitants, did not perceive the gradual damage that the dam and sluice were undergoing. When the dam, the structure, and the sluice had reached such a weakened state that they were no longer capable of withstanding the force of the waters, they yielded to their violence, were carried away in the current, and overturned by their impetuosity. This happened at the time of the flooding, which seized hold of the entire country—its gardens, cultivated lands, and buildings; this catastrophe drove away all the inhabitants and led to its complete depopulation.

Thus, in a few words, is the history of the flooding of the dam and the land of Saba. All those versed in the traditions among these peoples agree that the word "arim" designates a solidly constructed dam, which they had erected to protect their fields from the ravages of the torrent. It was a rat that made a crack in it, God permitting it thus to make this event more wondrous and striking. Just as the Almighty had willed that the waters of the flood should emerge from the midst of an oven, so that the proof of His omnipotence might be more strongly impressed in this prodigy and could not bear contradiction.

The descendants of Kahtan, who still inhabit this region today, do not contest this event, which is generally known among them and whose history is very famous. One day, someone from the descendants of Kahtan was asserting in the court of Saffah the superiority of this tribe, through Himyar and Rehlan, and elevating it far above the descendants of Nizar. Khaled, son of Safwan, and several others who traced their lineage to Nizar, son of Mâadd, let it be said without responding, out of respect for Saffah, who belonged, through his maternal uncles, to the lineage of Kahtan. Saffah, addressing Khaled at that moment, said, "You remain silent while the descendants of Kahlân humble you here, boasting loudly of their nobility and crushing you with the weight of their preeminence."

"What could I say," replied Khaled, "to people among whom one finds only tanners who prepare hides, weavers who work striped fabrics, monkey trainers, or wretches who ride donkeys—people who were flooded by a rat, governed by a woman, guided by a hoopoe?" He pushed the sarcasm further by reproaching them for what had happened to them during their subjugation by the Abyssinians and their submission to the Persians, as we have recounted previously.

The poets have also mentioned, in their poetry, the dam (el-Arim) and what happened to the descendants of Saba and the land of Mareb: they have said that Mareb was the designation of the king who ruled over this city; that afterward, it passed to the city itself, which was generally known and designated in this manner. That is why a poet said:

"Among the inhabitants of Saba who settled in the cities was Mareb, at the time when they built the dam to protect themselves from the flood."

According to others, Mareb was properly the name of a castle that belonged to these kings, in ancient times. Abou-Tamhân said in this sense:

"Have you not seen Mareb, how mighty were its fortifications, how it was surrounded on all sides by walls and constructions?"

The poet Acha also mentioned what we have spoken of earlier when he said:

"In these events, there is an example for whoever knows how to make use of it, as there is in Mareb whose dam was destroyed."

This dam that Himyar had built with blocks of white marble, when the waters came to strike it, they could not rise above its ramparts.

Through this dam, they watered their crops and quenched their herds' thirst. Through it, they distributed the waters at the moment that seemed favorable to them.

They remained in this prosperity for a long time; then, a torrent, rushing through the ruins, swept them away in its course.

They fled rapidly, and it was not even possible for them to quench the thirst of a weaned child.

In the historical annals, we have spoken of a king whose life extended to extreme limits, and whose deeds were worthy of praise. We have said that this prince was the one who built the dam, which was a very high mole. As for him, he lived as long as the vultures, as we have noted, when we spoke of cases of longevity. The Arabs have spoken much of the length of the vulture's existence, which among them has become a proverb. The same was true of the strong constitution of the raven. El-Khazradji alludes to this in the poem where he speaks of the longevity of Omar Maâd, son of Mouslim, son of Ridja, freedman of el-Kaâkâ, son of Hakim, when he said:

"He lived as long as the vultures, and his deeds were worthy of praise,

His life was a beacon, his actions a guide to those who seek the right path."

Certainly, Maâd, son of Mouslim, is a man whose long existence is a clear proof of eternity.

O vulture of Lokman, how long will you live? How long will you wear the garment of existence made of coarse fabric of hair?

The dwelling where Adam resided did not delay in falling into ruins: for you, you remained amidst it, solid as a stake.

You ask these ravens, as they hasten their flight, what is a headache and the infirmities of the eye.

In our previous works and in several passages of this book, we have recounted the opinions of the ancients on the causes of the length of life and its brevity; on the dimensions of bodies at the beginning of the world and their degeneration in the succession of centuries and the passage of time. When God created the creatures, He endowed the bodies, in their original constitution, to a complete degree, with dimension, strength, and perfection. Nature thus enjoying all its strengths, the duration of

existence was longer and the bodies were more vigorous: which is explained by the fact that death can only enter through the dissolution of natural forces. In the time when the forces were more complete and developed, and when the world was still in its prime, it was in the order of things that life was complete. Afterwards, the world has continually diminished successively, due to the decrease in matter, a decrease that has led with it the degeneration of bodies and the decrease of life, until nature itself stopped at the limit it did not want to exceed in the decline of bodies and life. Among the modern authors who have delved into the discussion of scientific problems, many have contested that the human body, in primitive times, ever had the gigantic proportions of which we have spoken. According to them, the remains of their monuments and what is still seen of their works on earth demonstrate that the bodies of these men were not larger than ours. This is clearly apparent to all those who have seen their dwellings, the doors and passages that led to them, their buildings, their temples, their abodes, whose traces are found in all countries. Such are the houses of the Thamudites and the habitations they had carved out in the mountains and dug into the hard rock, all of modest proportions with small-sized doors. It is the same in the land of the Adites, in Egypt, in Syria, and in all parts of the world, whether in the east or the west. Moreover, we will not prolong this discussion further, for it would lead us too far, as we could not dwell on it longer without exceeding the limits of conciseness.

Let us now return to the subject from which we have deviated and which we had set aside, that is, the history of the descendants of Saba, Mareb, and the king who reigned at the time we are discussing. This was Amr, son of Amir. This prince, who has already been mentioned in this chapter, had a brother who was a seer and had no children. His name was Amran. The king had a wife skilled in the art of divination; she was from the family of Redman, a descendant of Himyar, and her name was Darijat-el-Khair.

The first extraordinary thing that happened in Mareb, which forewarned of the impending flood, were omens that made Amran, brother of Amr, aware that his fellow countrymen would undoubtedly be scattered to various distant regions far apart from each other. He informed the king his brother, Amr, surnamed Mozaikiya, during whose time the misfortune befell the inhabitants of this land. Only God knows what happened. As for Darifah the diviner, one day she had a dream while sleeping, as follows:

It seemed to her that she saw a large cloud covering the land, from which thunder and lightning were emanating. The cloud then burst, and lightning struck, consuming everything it touched. Falling to the ground, it turned to ashes everything it touched in its descent. Darifah, terrified by what she had seen in her dream and beside herself, went to find Amr, saying, "What I saw today has driven sleep far from me. I saw a cloud

that, after long casting thunder and lightning, finally burst with a crash, and everything thunder touched became prey to flames. After this, we should expect everything to be submerged."

When they saw the fear she was gripped by, they surrounded her and tried to calm her. She eventually regained her composure. Then Amr, son of Amir, entered one of his gardens accompanied by two young girls. Darifah, hearing of this, went out to meet him, instructing a young slave.

Her name was Sinan, to follow her. As she stepped out of her house, she encountered before her three "menadjid" (a type of mole) standing upright on their hind legs, with their front paws placed on their eyes. "Menadjid" are animals found in Yemen that resemble gerbils. Darifah, at this sight, covered her eyes with her hands and told her slave to alert her when the "menadjid" had left. As soon as the young man informed her of their retreat, she continued her walk in great haste. But when she reached the canal surrounding the garden where Amr was, a tortoise suddenly emerged from the water and fell in the middle of the path, overturned on its back; it struggled in vain to turn over, trying to use its tail, kicking up dust on its belly and flanks, and spraying urine into the air. Darifah, seeing this, sat on the ground and remained there until the tortoise had returned to the water. Then the divineress resumed her role and entered the garden where Amr was.

It was the middle of the day, the hottest moment; the trees swayed and shook their tops, although there was not the slightest breath of wind. Darifah, crossing the garden, arrived at the spot where Amr lay on a bed with the two young girls. Amr, seeing Darifah, blushed with shame, had the two young girls get off the bed, and invited her to take the place that belonged to her; but this woman, taking on a prophetic tone, began to say, "By the light and by the darkness! by the earth and by the heavens! certainly, the trees will perish, and the waters will return to what they were in past centuries."

"Who taught you this?" Amr asked her.

"Moleds," she replied, "have foretold to me years of affliction, in which the son will perish with the father."

"What do you mean?" Amr asked her.

"I say what the man stirred by repentance says; I lament. For I have seen a tortoise scraping and sweeping the dust, and spraying its urine far away. Then, entering the garden, I saw the trees bend and sway their tops."

"How do you interpret what you have seen?"

"It is a series of disasters, a terrifying scourge, a terrible catastrophe."

"What is it then? Woe unto you!"

"Yes," she said then, "woe unto me! As for you, you will not escape it. The dire effects of the torrent! They will bring your misfortune and mine."

At these words, Amr, jumping down from his bed, exclaimed, "O Darifah! What are the evils with which you threaten us?"

"It is," she said, "a terrifying event, a long affliction, from which very few will escape; but however few they may be, it is better not to neglect them."

"What signs," Amr asked, "do you give me of what you announce to me?"

"Go," Darifah replied, "go visit the dyke: if you see a rat digging holes with its front paws and rolling large stones from the mountain with its hind legs, know that the misfortune with which we are threatened is an inevitable misfortune, and that the moment of its realization is approaching."

"And what is this misfortune?" Amr asked again.

"A threat," Darifah told him, "has been sent from God; falsehood has been reduced to nothing; a glaring vengeance has fallen upon us. May, O Amr, the misfortune that threatens us not fall upon you, for it is death!"

Amr went therefore to the dyke; he examined it carefully, and saw a rat returning with its paws a stone that fifty men could not have moved. He returned to Darifah and recounted to her, in these terms, what he had witnessed:

"At the sight of what I saw, pain seized me: my whole body shivered like that of a sick person, at this dreadful sight.

I saw a rat resembling a wild boar with red bristles or a goat chased from the enclosure where the herds are confined.

I saw it dragging one of the rock blocks from which the dyke is constructed. It is armed with claws and teeth resembling those of a hyena.

The stones it could not gnaw, it shattered: it seemed as if it gnawed on a berry made of hardened resin."

"Here is another omen of this event," said Darifah to Amr. "Go and sit between the two gardens: have a glass vase brought and placed before you; the wind will fill it with the earth from the ravine and the sand from the valley. However, you know that these gardens are covered with dense shade, and neither the sun nor the wind can penetrate them." Amr did as Darifah had prescribed, and in a short time, the vase placed before him was filled with the earth from the ravine.

Amr returned to Darifah, and, recounting what had happened, he asked her when the ruin of the dyke would take place. "Within seven years," she told him. "And in which of these seven years?" he added. "God alone knows," she replied, "and if anyone else knew, I certainly would not be ignorant of it; but before the end of these seven years, not a single night will pass when I do not expect to see this catastrophe occur, either during that very night or the following morning." After this, Amr himself had a dream in which he saw the dykes flooded, and it was told to him that this fateful event would be near when he saw gravel appearing on the branches of the palm trees. He went to the palm plantations, examined the branches, and recognized that there was gravel on them, which left him with no doubt that these predictions were about to come true, and the country would be devastated. Nevertheless, he kept the matter secret and resolved to sell everything he owned in the land of Saba, and then leave with his children; but fearing that such an extraordinary course of action would attract attention, he prepared a grand feast, for which he had several camels and sheep slaughtered, intending to give a splendid celebration. He then sent word to the inhabitants of Mareb that Amr had prepared a solemn and extraordinary feast and invited them to attend. Then he called a young man named Malik, who, according to some, was one of his sons, and according to others, an orphan raised in his house, and said to him, "When I am seated and busy serving the guests, sit beside me; you will contradict me on something I say to you, you will argue with me, and treat me as I have treated you." When the inhabitants of Mareb arrived at Amr's invitation, as he sat and busied himself serving the guests, the young man sat beside him, as agreed; he began to argue with him and challenge him, and finally, when Amr slapped him and uttered some insulting words, he did the same to Amr. At once, Amr stood up and exclaimed, "O shame! On the day of Amr's glory, a child has insulted him and struck him in the face." He swore at the same time that he would have this young man killed. However, yielding to the pleas of the guests, he said, "God is my witness that I will not stay any longer in a place where I have been treated so unworthily. I will sell everything I possess there, both real estate and movable wealth."

"Here is another omen of this event," said Darifah to Amr. "Go sit between the two gardens: have a glass vase brought and placed before you; the wind will fill it with earth from the ravine and sand from the valley. You know, however, that these gardens are covered with dense shade, and neither the sun nor the wind can penetrate them." Amr did as Darifah had prescribed, and in a short time, the vase placed before him was filled with earth from the ravine.

Amr returned to Darifah, and, recounting what had happened, he asked her when the ruin of the dyke would occur.

"Within seven years," she said to him.

"And in which of these seven years?" he added.

"God alone knows," she replied, "and if anyone else knew, I would certainly not be ignorant of it; but before the end of these seven years, there will not be a single night when I do not expect to see this catastrophe arrive, either during that night itself or the following morning."

After this, Amr himself had a dream in which he saw the flooding of the dykes, and it was told to him that this fateful event would be near when he saw gravel appearing on the branches of the palm trees. So he went to the palm plantations, examined the branches, and recognized that there was gravel on them, which left him with no doubt that these announcements were about to come true, and that the country would be devastated. Nevertheless, he kept the matter secret and formed the intention of selling everything he owned in the land of Saba, and then leaving with his children; but fearing that such an extraordinary course of action might attract attention, he prepared a grand feast, for which he had several camels and sheep slaughtered, intending to give a splendid celebration. He then sent word to the inhabitants of Mareb that Amr had prepared a solemn and extraordinary feast, and invited them to attend.

Next, he called a young man named Malik, who, according to some, was one of his sons, and according to others, an orphan raised in his house, and said to him, "When I am seated and occupied with serving the guests, sit beside me; you will contradict me on something I say, argue with me, and treat me as I have treated you."

When the people of the land heard this, they said to one another, "Let us take advantage of Amr's anger, and buy all his properties from him before his fury subsides." So they bought everything Amr owned in the land of Mareb. However, news of Amr's knowledge of the future flood spread, and some of the descendants of Azd also put their property up for sale. As sales multiplied considerably, people were surprised, and there was no longer anyone willing to buy.

When Amr, son of Amir, collected the price of all his possessions, he announced to the inhabitants the flood with which they were threatened. His brother Amran, the diviner who had no offspring, said to them, "I have seen that you must be scattered in various directions, and in regions far distant from one another. I will give you a description of each land; choose the one you prefer and go establish your residence there. If anyone among you loves great enterprises, possesses a robust camel and a new water-skin, let him go settle in the fortified castle of the land of Oman." The descendants of Azd, called Azd of Oman, went to inhabit that land.

The diviner added, "If among you there are those whose souls are not inclined to great enterprises, who do not possess a robust camel or a new water-skin, let them go to the mountain gorges inhabited by the Kurds." This is the land known as Hamadan. The tribe of Wadiah, sons of Amr, chose this option and were merged with the inhabitants of that land.

The diviner then said, "Let those who love affairs, work, governance, authority, and can withstand the blows of fortune, choose their dwelling in Batn-marr." It was the Khoza'ites who settled in this place; they were given this name because they had separated (Khazaa) from their companions of migration to settle in this land. The Khoza'ites are the children of Amr, son of Lohayi; they remained there after separating from the others, and the name Khoza'a, given to them in memory of this separation, has remained with them until today.

Hacan, son of Tabit el-Ansari, said on this subject:

"When we arrived at Batn-marr, Khoza'a separated from us to settle in deep valleys."

There, Malik, Aslam, and Malkan, all sons of Kossavi, son of Haritah, son of Amr-Mozaikiya, also settled.

"Would you like," Amran continued, "to possess plantations of trees with roots deeply embedded in moist and muddy soil, providing sustenance during times of sterility? Then go to Yatrib, this city rich in palm trees." This is Medina. It was chosen by the Aws and the Khazraj, sons of Haritah, son of Talebah, son of Amr-Mozaikiya.

Amran further said, "If anyone among you loves wine and fermented liquors, finely woven fabrics of gold and silk, the cares of command and administration, let him choose for his retreat Bosra and Hafir." By these two cities, he meant Syria; it was here that the Gassanid family retired to.

"Let those," the diviner continued, "whose taste inclines towards finely woven clothes, noble-bred horses, treasures, and the abundance of necessities of life, go to Iraq." The families who withdrew to this land were Malik, son of Fehm-el-Azdi, with his children, and those of the Arabs of Gassan who inhabited Hirah, as we have mentioned earlier in this work.

However, Hicham, son of Kelbi, said, "I heard my father say that the Arabs of Gassan came to settle in Hirah later, and that they only went there following the Tobba."

After this, Amr, son of Amir Mozaikiya, and his children left Mareb. The Azdites, who inhabited this land, also left with the intention of finding a land that could accommodate them all and settle there. The tribe of Wadiah, sons of Amr, son of Amir Mozaikiya, separated from them and

went to establish themselves in the territory of Hamadan. Malik, son of Yaman, son of Fehm, son of Adi, son of Amr, son of Mazin, son of Azd, remained in the land of Mareb and ruled there after the departure of his compatriots until the catastrophe that ruined the land.

The emigrated families reached Najran, where Abu Flaritab, son of Amr, son of Amir Mozaikiya, and Dibal, son of Kaab, son of Abu-Haritah, settled, and their descendants mingled among the Arabs of the Madhhidj lineage.

Aboul-Mondir said, "It is claimed that Abu-Haritah was the ancestor of Harit, son of Kaab, son of Abu-Hodaifah, who was established in Najran. Only God is perfectly knowledgeable."

Amr, son of Amir, continued on his journey: when he was between Serat and Mecca, some people from the descendants of Nasr, son of Azd, stopped there, along with Amran the diviner, son of Amir and brother of Amr Mozaikiya, as well as Adi, son of Haritah, son of Amr Mozaikiya. As for Amr and the children of Mazin, they continued their journey and camped between the lands of the Acharites and Akk, near a pond called Icissan, between two valleys named Zebid and Rima. These two valleys originate between a high plateau called Said-el-Haibek and the mountains that rise in Zebid and Rima.

They stopped near Gassan and drank its water; they were given the name Gassan because of this, which caused their true name to be forgotten, and under which they were known thereafter.

One of their poets said:

"If you inquire about us, we are of a noble race, whose origin goes back to El-Azd and the pond of Gassan."

Those of the children of Mazin who bear the name Gassan are el-Aws, el-Khazradj, both sons of Harilah, son of Talebah, son of Amr-Mozaikiya, Djafnah, son of Amr-Mozaikiya, Harit, Awf, Kaab, Malik, son of Amr-Mozaikiya, Tawm, and Adi, both sons of Harilah, son of Talebah, son of Imrou'l-Kais, son of Mazin, son of Azd. They have historical traditions about the division of their families and those of their branches that merged among the descendants of Maadd, son of Adnan, and later had wars to wage against the children of Maadd, in which the outcome was that the Maaddites, having defeated them, chased them out of their land. Forced to seek another abode, they came to Serat. Serat is the mountain of the Azdites who are called Azdites of Serat because of it. This mountain is called Hedjaz. Only the ridge is properly called Serat, as one would call the back of an animal. So they stopped in this land and established their abode in the plain, on the heights, and in all the neighboring places. This mountain is on the borders of Syria, separating

it from Hedjaz, running alongside the territory of Damascus, the province of the Jordan, and Palestine, and ending at the mountain of Moses.

The inhabitants of Mareb worshipped the sun. God sent them prophets to bring them back to the worship of the true God, to exhort them to abandon their superstitions, and to remind them of the blessings with which He had endowed them. But they showed disbelief in their words, rejected their advice, and refused to acknowledge that they were indebted for their blessings to the goodness of God. "If you are sent from God," they said, "pray to Him to strip us of the gifts He has bestowed upon us." An unbelieving woman of this tribe said in this vein:

"If the goods under whose shade we have been since our childhood come from your Lord, let Him take them away with His riches,

To enjoy them Himself, instead of us, and to make His own enjoy them."

The celestial messengers invoked God against these unbelievers, so He sent against them the torrent of Arim, which destroyed the dam; so much so that the waters covered the lands, destroyed the trees, ruined the dwellings, and perished all the herds. Then they came to their prophets and said, "Pray to God to give us new goods in place of those we have lost, to restore fertility to our lands, and to bring back our herds, which have been scattered everywhere. We promise that we will not associate any divinity with God in the worship due to Him." The prophets prayed to God on their behalf, and God granted them what they asked for. Their lands became fertile again, and their crops extended to the borders of Palestine and Syria; there were a multitude of villages, dwellings, and markets. Then their prophets came to them again, urging them to fulfill the commitment they had made to believe in God; but far from complying with their advice, they became more insolent and more unbelieving. Consequently, God scattered them to various places, and to lands far distant from one another.

Now that we have given an overview of the history of the dam, the country of Mareb, and Amr, son of Amir, not to mention several other pieces of information recorded earlier in this chapter, we will return to the diviners. The first one who practiced the art of divination among these people was Satih the Gassanide. On a stormy and dark night, while he was sleeping with his brothers at the foot of a mountain, in the absence of the rest of the tribe, he let out a cry among them, his face filled with consternation, and he said, "By the light, by the twilight, by the darkness, by the obscurity! A invading calamity will invade you." — "Who will invade us, O Satih?" — "When the dark night arrives, the calamity will appear, and will catch them unawares." — "And who foretells us this misfortune?" — "Something whose violence and rage defy all obstacles; darkness followed by darkness in a night of the darkest." They refused to believe his words and scorned his advice. However,

torrents of water rushing from the surrounding valleys surprised them in the middle of a cold and stormy night, as he had said, swept away the herds, the beasts of burden, and were on the verge of perishing them all themselves. Many extraordinary stories are told about Satih and Chikk, son of Saâb. Such is, for example, the story of the Tobbahimyarite who saw in a dream a coal emerge from the darkness, fall on the burning earth, and dry up all the reservoirs; then the explanation that these two diviners gave him of this vision. Such is also the adventure of Satih during the dream that the mobed had, and the shaking of the palace; that of Semlakah and Zaubaàh and what happened to them; the story of the male ostrich and the tree. Let us also mention the war that took place between Akk and Gassân, regarding the lightness of the milk, its purity, its coagulation; the establishment of Gassân in the upper part of the valley, and of Akk in its lower part; the role played among them at that time by the art of kiafet applied to the inspection of camels, at sunrise and sunset; the story of Samuel, son of Hana, son of Adiâ, and what happened between him and Mazin the diviner; what he told him when he came to surprise him during the night and submitted to his laws; the anecdote of the gray goat, the male ostrich with red plumage, the bay brown horse, the limping camel, the poor old man, and a host of other similar stories concerning the diviners and those who possess the science of kiafet. Furthermore, we have treated this subject in detail in two of our previous works, the Historical Annals and the Middle History. Protection comes from God.

CHAPTER LIV.

THE YEARS AND MONTHS AMONG THE ARABS AND FOREIGN PEOPLES; ANALOGIES AND DIFFERENCES OBSERVED THEREIN.

The number of months among the Arabs and among all foreign peoples is twelve. We will speak of the years, the months, and the days among the peoples who have gained the most renown, such as the Arabs, the Persians, the Romans, the Syrians, the Copts. The divisions adopted by the ancient Greeks are precisely those in force among the Romans. We will not here enter into the exposition of the theories of the Indians concerning the years, the months, and the days, nor the calculations they have made on this subject. We will not concern ourselves further with the system imitated from the Indians, which is in use among the Chinese, in many countries and among many peoples, because it is outside the generally accepted usages and conventions adopted by the majority.

We will begin with the years and months of the Copts, because they coincide with those of the Syrians. Then we will discuss the months of the Syrians and their concordance with the months of the Greeks (Roumi). Next, we will move on to the enumeration of the years, months, and days among the Persians. From there, we will proceed to the years of the Arabs, their months, and their days. We will explain the origin of the

names given to each of their months and days. We will relate what they have said about the names of the nights. In general, we will discuss the movements of the sun and the moon, as well as the influence these celestial bodies exert on the inanimate objects, plants, and animals in the world, besides many other questions that will come to the reader's knowledge.

CHAPTER LV.

MONTHS OF THE COPTS AND SYRIANS, DIFFERENCE IN THEIR DESIGNATIONS; SUMMARY OF THEIR CHRONOLOGY.

Here is the order of the months of the Copts: 1st, Toi, which corresponds to Eïlouï (September); 2nd, Babeh (Techrin-el-ewel); 3rd, Hatour (Lechrin-et-tani); 4th, Hihak (Kanoun-el-ewel); 5th, Ioubeh (Kanoun-et-tani); 6th, Enichir (Chebat); 7th, Bermehat (Adar); 8th, Bermoudeh (Niçân); 9th, Bechnech (Ayiar); 10th, Baivnch (Hazirân); 11th, Abib (Temouz); 12th, Mesri (Ab). Additionally, the Copts had five additional days called "blind" days, which they added after their months, making a total of three hundred and sixty days; thus, their year had three hundred and sixty-five days. The first day of the year among the Copts corresponds to the twenty-ninth of the month of Flè (August). The number of days in each of their months is thirty. Therefore, it follows that their year has three hundred and sixty-five days, like the year of the Persians. The first day of Toi corresponds to the 1st of Hadermah (November), and all the months follow in this order until the end of the Coptic year, which is the last of Hadermah. This concordance is indicated in the books of astronomical tables. In our days, that is to say, in the year three hundred and thirty-two, the Egyptians and all the Copts use another method in their calculation of the months. Indeed, they add to the days of the year a quarter of a day, following the method of the Syrians and Greeks (Roumi). Their months no longer coincide with those of the Persians, but with those of the Syrians and Greeks (Roumi) concerning the number of days in the year. The era of the Copts, according to the book of Alma^este, dates from the beginning of the year when Bokhtnassar ascended the throne, which year began on a Wednesday. According to the book of the Tables of Ptolemy, this same era dates from the beginning of the first year of the reign of Philip, which year began on a Sunday. Between the era of Bokhtnassar and that of Yezdidjird, there are one thousand three hundred and sixty-nine Persian years, plus three months. Between the era of Philip and that of Yezdidjird, there are nine hundred and fifty-five years and three months. Between the era of Alexander and that of Yezdidjird, there are nine hundred and forty-two Roumi years, plus two hundred and fifty-nine days. Between the era of Yezdidjird and the Hijra, there are three thousand six hundred and twenty-four days. The first of these eras is that of Bokhtnassar; then comes the era of Philip, followed by that of his son

Alexander, then the era of the Hijra, and finally that of Yezdidjird. The era of the Arabs dates from the beginning of the year in which the Prophet of God emigrated from Mecca to Medina, a year whose first day was a Thursday. The era of the Persians dates from the beginning of the year of the accession to the throne of Yezdidjird, son of Chehriar, son of Kesra-Perviz, which year began on a Tuesday. The era of the Greeks (Roumi) and Syrians dates from the beginning of the year of the reign of Alexander, whose first day is a Monday. God knows the truth.

CHAPTER LVI.

MONTHS OF THE SYRIANS; THEIR CONCORDANCE WITH THE ARAB MONTHS; NUMBER OF DAYS IN THE YEAR; KNOWLEDGE OF ANWA.

Firstly, it must be noted that the days of the year are three hundred and sixty-five and a quarter days. The months are not all of equal length. Niqân (April) has thirty days; ayiar (May) has thirty-one; hazirân (June) has thirty. It is on the eighteenth day of this month that the sun returns from the northern hemisphere, making it the longest day of the year, as its night is the shortest. Temouz (July) has thirty-one days; ab (August) also has thirty-one. When the latter month has passed, the heat goes away. Mohammed, son of Abd-el-Mélik-ez-Zeyiat, has said:

The water has become cool, the night pleasant, the drink full of delights:

For hazirân, temouz, and ab are now far away from us.

Eïloul (September) has thirty days. The festival of Zachariah falls on the 5th of this month. On the 10th, the moon enters its twelfth mansion, called es-sarefet (the conversion), marking the end of the heat. The 13th is the festival of the Cross, but in reality, it is celebrated on the 14th. On this day, the dams are opened in Egypt, as we have mentioned earlier in this work (vol. II). It is on the 18th of the same month that the equinox occurs. Abou-Nowas has said:

Eïloul has departed, the heat has disappeared: the swift Sinus has extinguished its fires.

The month of Techrin-el-ewel (October) has thirty-one days. It is in this month that the mihrdjân (autumn) is found. Between the naurouz and the mihrdjân, one counts one hundred and sixty-nine days according to the Persians. Here, according to the Persians, is the origin of the word mihrdjân. In ancient times, these people had a king whose tyranny was felt equally by the great and the small. He was called Mihr. Now, as the months were designated under the name of the kings, this month was called mihrmah, where "mah" means month. It was called so because this king, whose life was very long and his power very great, died in the middle of the month of mihrmah. The day of his death took the name of mihrdjân, which means "the soul of Mihr has departed." Indeed, the

Persians place at the beginning of the sentence the words that the Arabs place at the end; I am speaking of the ancient Persian language, known as Pehlevi. The inhabitants of Merwat in Iraq, as well as other cities of Syria, consider this day as the first day of winter: it is indeed on this date that the change of curtains, furniture, and most clothing takes place. On the 5th of the same month of Techrin-el-ewel, the festival of the Church of the Resurrection is celebrated in Jerusalem. On this occasion, Christians gather from all corners of the earth; fire descends from heaven among them and torches spread in all directions. Many Muslims attend this celebration out of curiosity: olive leaves are torn off there. Among Christians, there are several legends about this festival. As for this marvelous fire, it is produced with the help of a very subtle art and a great secret, the mystery of which we have unveiled in one of our works entitled: "The Book of Judgments and Experiences."

Techrin-el-akhir (November) has thirty days. Kanoun-el-ewel (December) also has thirty days. On the nineteenth of this month, the day has only nine hours three-quarters; it is the shortest of the entire year; on the other hand, the night lasts fourteen hours one-quarter, and it is the longest of all. It is on the twenty-fifth night of this month that the anniversary of the birth of the Messiah is celebrated. Kanoun-el-akhir (January) has thirty-one days. The first of this month is the day of the kalends. It is a festival for the inhabitants of Syria. During the night, they light fires and exhibit what they call the holy sacrament, mainly in Antioch, in the church of el-Kaçiân. The same ceremonies take place throughout Syria, in Jerusalem, Egypt, and in all lands occupied by Christians. Not only the common people but also the nobles take part eagerly in these festivities, these entertainments, these joyful fires that the Christians light in Antioch. It is in this city that the throne of the patriarch is found, the highest dignitary of their religion. Christians give Antioch the name City of God, or even City of the King, or even Mother of Cities because it is within its bosom that Christianity began to appear. There are four patriarchs among the Christians. The first is that of the city of Rome; the second is that of Constantinople, a very beautiful city, whose ancient name was Boazitiàh (Byzantium); the third is that of Alexandria, in Egypt; the fourth is that of Antioch. Rome and Antioch were under the direction of Peter: however, primacy was given to Rome because it had belonged more particularly to Peter; then, in memory of him and out of respect for Paul, the list of patriarchs was closed with Antioch. Later, a fifth seat was erected in Jerusalem, which does not go back to as high an antiquity as the others, since before this city, also known as ilia, had a bishop, as well as the territory of Loudd (Lydda), which was part of Palestine.

There is in Antioch a church dedicated to Paul, which is known by the name of Deïr-el-beraguit (convent of fleas); it is located near the Perse gate. Another church is still seen there, which is called Achmounit, where

a festival is celebrated that is highly honored among the Christians. It is also necessary to mention the church of Barbara and that of Mary. The latter, built in a rotunda, is one of the wonders of the world for its solidity and height. El-Walid, son of Abd-el-Mélik, son of Merwan, had magnificent columns of marble and white marble removed from it, which he intended for the mosque of Damascus, and which were transported by sea to the height of that city. However, the greater part of the columns remained in the church, where they are still seen today. An quite strange event occurred between one of the kings of Rome, at Antioch, and the Jews, regarding the church of Achmounit, which was located outside the walls of the city and belonged to the Jews. They received, in exchange for this church, the royal palace at Antioch. That is why the building that served as the royal palace is known today as the House of the Jews. When the church passed out of their hands, the Jews devised a trick by which they caused many Christians to perish within the building by sawing the beams (of the roof) or by other stratagems.

We have previously recounted the story of Peter and Paul, as well as what happened to both of them in the city of Rome. We have also spoken of the other disciples of the Messiah and their dispersion in the various regions of the earth. There was also mention of the king who built Antioch and was named Antiochus, a word meaning "he who constructs the enclosure." Among the Romans, this city (named Antakiyé in Arabic) was called Antiochus, after its founder; but when the Muslims came and conquered it, only the letters alif, nun, and ta remained of that name. In the chronicle of the Melkite Christians and in other works of the followers of this religion, it is stated that from the birth of the Messiah until that time, which is the year three hundred and thirty-two, nine hundred and forty years had passed; that from the era of Alexander until that same time, twelve hundred and fifty-five years had passed; and finally, between Alexander and the appearance of the Messiah, there is an interval of three hundred and nine years. This is what I found in the chronicle of the Melkites, preserved in the church of el-Kaçiân, in Antioch. Further on, we will provide a summary of this chronicle in a special chapter, if it pleases God.

Now let us return to the enumeration of the days of each month. Shebat (February) has twenty-eight days and a quarter for three consecutive years. The fourth year is kabiseh, meaning that an extra day is intercalated in the month of Shebat, which then has twenty-nine days; making a total of three hundred and sixty-six days for that year. The seventh of this month marks the first djemrah (fog indicating the approach of spring); it is called el-djebhah. The fourteenth marks the second djemrah; it is called ez-zoubrah. The twenty-first marks the third djemrah, which is named es-sarfah; then the cold begins to disappear. The last three days of the month are among those called aïam-el-adjouz (the days of the old woman).

Adar (March) has thirty-one days. The first four complete those called aïam-el-adjouz; they are seven in number, to which the Arabs give the following names: sinn, sinnabr, webr, âmir, moutamir, mouâllil, moutfi-el-djemr. The poet said:

Winter is pursued sword in the loins by seven dark and ominous days: by es-sin, by es-sinnabr, by el-webr,

By âmir and his brother moutamir, by mouâllil and by moutfi-el-djemr.

The fifteenth of Adar marks the Equinox. The sun then enters Aries. On that day there is a change of year. Abou-Nowas said about this:

Don't you see that the sun has entered Aries, and that the moment has come when the hours are evenly divided?

The birds, long silent, have resumed their concerts; the wine has acquired all the fullness of its generous strength.

The earth, under the adornment of flowers with which it is covered, wears a garment that you would take for a festive costume.

Indulge then in drink; indulge in joy like nature; for already the face of time is showing itself adorned with a new brilliance.

It is not by the influence of the sun's entry into Aries that wine ever acquires all its strength; but by the expression hawlaha, the poet meant to express its power, taking hawl in the sense of kouwet, strength, power.

CHAPTER LVII.

THE MONTHS OF THE ROMANS

As for the months of the Romans, they correspond with the Syrian months in terms of the number of days. The first of their months is Benwarikhous, which corresponds to Kanoun-et-Tani (January). It is at the beginning of this month, as we mentioned earlier, that the festival called the Kalends takes place. Shebat is called Frakhawis among the Romans; Adar, Martious; Niçân, Abrilous; Ayiar, Mainous; Hazirân, Younious; Tcmouz, Youlious; Ab, Agoustous; Eïloul, Setrious; Techrin-el-ewel, Afritious; Techrinel-akhir, Noubouts; Kanoun-el-ewel, Dedjmounous. The months of the Persians all counted thirty days, starting with Ferverdinmah (March). The first day of this month was Naurouz; between this festival and Mihrdjan, one counted one hundred and ninety-four days. The second month was Ardibihichtmah (April). Next came Khourdadmah (May); then Tirmah (June), which marked the midpoint between Naurouz and Mihrdjan; then Mourdadmah (July); then Chehrirmah (August); then Mihrmah (September): it was on the sixteenth of this month that Mihrdjan fell. Next was Abânmah (October); the day called Abanrouz was the main festival of this month (Abanguâh); it ended with the five (intercalary) days, called Feroudedjan; then Adermah

(November). On the first of this month, the procession of the Kawsedj, mounted on a mule, took place. This custom was only in force in Iraq and Fars; the inhabitants of Syria, Djézireh, Egypt, and Yemen had no knowledge of it. During these festivals, and for several days, people ate walnuts, garlic, fatty meat, and, in general, all heating foods; they also used warming drinks to combat the cold. However, the one who represented the enemy of the cold would appear; cold water was poured on him; far from feeling any discomfort, he would shout in the Persian language: "guerma, guerma," meaning "hot, hot." These days were for the Persians an occasion of public rejoicing; the same was true at several other times of the seasons of the year, depending on the day when Yaderkhoch (9th day of the month Ader) fell. Then came Deïnmah (December), then Bahmanmah (January), and finally Isfendarmouzmah (February). These twelve months make a total of three hundred and sixty-five days.

CHAPTER LV11I.

NAMES OF THE DAYS AMONG THE PERSIANS.

Hormuz, Bahman, Ardibihicht, Chahrir, Isfendarmouz, Khourdad, Mourdad, Deïbader, Ader, Abân, Khour, Mah, Tyr, Djouch, Dabar (for Deïbamihr), Mihr, Damai, Osrouch (Surouch), Ferverdin, Bahram, Ram. This day is mentioned in the following verses:

"Drink with us a delicious wine, at the first hour of the sabbath during the day of Ram;

I undertake to have, from dawn, heavy and embarrassed speech."

Then come Bad, Deibadîn, Ader (for Ard), Achtad Asmân, Damad (for Zamyad), Marousfend, and Aniràn. As for the days called Feroudedjân (for Ferverdeguiân), their specific names are: Ahendekah, Asmyah, Machar kab, Machroukah, and Kaçah. These five days received another denomination from the Arabs, namely: the rumbling, amputation, overturned strength, avoided lance strike, and the camel's swaying. The Persians added a month every one hundred and twenty years. If they thus delayed the time of their embolism, it is because they distinguished the days into lucky and unlucky; by intercalating a day every four years, the lucky days would have taken the place of the unlucky days, and the first of the month would no longer have been a festive day. God is the dispenser of graces.

CHAPTER LIX.

YEARS AND MONTHS OF THE ARABS; NAMES THEY GAVE TO DAYS AND NIGHTS.

Moharrem is the first month of the lunar year. This year consists of three hundred and fifty-four days, eleven days and a quarter less than the

Syrian year, making a difference of one year after thirty-three years. The Arab year ends without celebrating (the New Year) with a naurouz. Before Islam, the Arabs intercalated an additional month every three years; this they called naçi or delay. God criticized this custom in the verse of the Quran: "The naçi is only an increase in disbelief." (Chap. ix, 37.) The Arabs established a regular order in their months. They started from Moharrem, which is the first month of the year; it was named thus because, throughout its duration, war and plunder were forbidden (haram). Safar owes its name to the safaryeh fairs held in Yemen; the Arabs came there for supplies, and those who did not go risked dying of hunger. The poet Nabigah, son of Dobiân, used this word:

"It is I who have forbidden the Beni-Dobiân vessels filled with wine and the use of sitting in all markets (asfar)."

According to others, this month was named thus because the houses were then empty of inhabitants, busy as they were making war. Indeed, in their language, the term asfarat was used to say that a house was empty. The two Rebi corresponded to the time when the Arabs camped on pastures (rabâ) with their flocks. If it is argued that camping also took place during other months, it should be noted that these two months were first named thus at the time of pasture, and they retained their name when the relationship between the names of the months and the seasons no longer existed. The two Djoumada recalled the freezing of the water that occurred at the time when these two months received their names; for the ancient Arabs did not know that summer and winter revolved around the months and gradually shifted from one to the other. Redjeb meant fear; the term redjeb is used to indicate that one fears or respects something, as evidenced by this verse:

"Do not revere it and do not respect it."

Châban was so named because the Arabs dispersed (châb) to search for cisterns and for pillaging. Ramadan owed its name to the scorching heat that emanates from the ground during this month. It is also said that it is one of the epithets given to God (see the Kamous on this word); it is not correct to say "ramadan" alone, one must say "the month of ramadan." Châwal was thus named because camels raise their tails in this season, which is the mating season. The Arabs did not allow marriage during this month. Dou'l-kâdeh indicates that they rested from the fatigue of war and plunder; Dou'1-hid-djeh, that they celebrated the pilgrimage. The sacred months were: Moharrem, Redjeb, Dou'l-kâdeh, and Dou'l-hiddjeh; the pilgrimage months: Châwal, Dou'l-kâdeh, and the first twenty days of Dou'l-hiddjeh. The ten first days of this last month were called known days, and the counted days were the days of the téchrik (see page 148). The race (from Mina to Mozdelifah) being permitted, according to everyone, only on the third day after the feast of sacrifice, it must be concluded that the first of the counted days fell the day after this feast.

Because if the feast of sacrifices were included among the counted days, it would follow that the communal race (tâdjil) would have lasted three days, which contradicts the passage of the Quran, where God allows the race on one of the two counted days. (See II, v. 199.) On the contrary, by adopting our definition of counted days, we see that the known days are part of these, and that the immolation of the victims during the Feast of Sacrifice coincides with one of the known days, since they are included in the counted days. It should also be noted that the Arabs say without difficulty: "I will come to you this month, or I will come today," without specifying the day and hour more particularly. Fasting is forbidden on the day of sacrifice, the day of Aufitr, and during the duration of the stay at Mina. (See d'Ohsson, Tableau de l'empire Ottoman, t. II, p. 10.) This prohibition is of divine obligation and not an act of submission to a prohibition from the Prophet; now this does not imply a divine obligation, but a canonical obligation, that is, abstention, as we have explained elsewhere. The prohibition by the Prophet to fast during the three days of Téchrik was transmitted by Okbah, son of Amir. Moreover, everything we have just said about the known days and the counted days, as well as about the fasting of Téchrik, is a matter of contention. (What is certain is that) the days of Téchrik begin the day after the Feast of Sacrifice and end on the 13th of Dou'l-hiddjeh, at the afternoon prayer.

There is no agreement either on the etymology of Téchrik, that is to say, the days and nights of the stay at Mina. Some, to explain it, say that after slaughtering the victims at Mina, they exposed (charrak) the flesh to the sun to dry it. Others claim that the pilgrims, during their stay at Mina and Mozdelifah, went to prostrate and pray in chapels located in the middle of the plain and named mécharik, singular michrak; hence the name given to the days of this ceremony. Finally, a third opinion is cited according to which Téchrik would come from charrak, which means to sacrifice animals. In this context, it is recalled the Prophet's prohibition to sacrifice moucharrahah sheep, meaning those with long split ears. This is what the days of Téchrik consist of; but this question has aroused among theologians of the different sects long discussions that cannot be discussed here. The details we have just given were brought up by the subject of this chapter with which they have a certain connection; but, to be honest, they belong to the domain of jurisprudence.

The unlucky days were the Wednesdays of the month in which the number four entered, for example: the fourth or the fourteenth day of the month, the fourteenth day before the end of the month, or the twenty-fourth, or the fourth. Here is the explanation of the name of each day of the week: Sunday was named el-ahad because it is the first day that God created in eternity; this is positively attested in the Pentateuch. From the beginning of our work, we have said what part of the creation took place during each of the days of the week. (Vol. I) Monday was named etneïw because it was the second day; Tuesday, tlata, because it was the third;

Wednesday, arbaâ, because it was the fourth; Thursday, khamis, because it was the fifth; Friday, ajournait, because the different parts of creation were then reunited (ibid. p. 48); Saturday, sabat, because at the end of this day Adam was created and the work of creation completed. The term sabat is used here in the same sense as naal-sabtyeh, which means shoes made of tanned leather. It is also said sabata and sammada, to express the action of removing hairs.

The Arabs, before Islam, called Sunday ewel, Monday ahivan, Tuesday djoubar, Wednesday doubar, Thursday mounis, Friday âroubah, Saturday chyar. They called the month of Moharrem nalik, the following months Safar, Takil, Ialik, Nadjir, Aslakh, Amiah, Ahlak, Kaçâ, Zahir, Bérek, and the last Harfon Naas, which corresponded to Dou'l-hiddjeh. They differed in the way of designating the seasons: some started with the autumn, then came winter, summer, and intense heat (kaïdh).

Others, following a more well-known and widespread order, started the year with spring. They would say kharrafnà, meaning we spent the autumn in such a country, or chatawna, we wintered; terabbâna, we spent the spring; sifaa, we spent the summer. The Arab months are not regulated according to the course of the seasons or the calculation of the solar year. Moharrem and the other months fall sometimes in spring, sometimes in a different season. On the contrary, the Greek (Syrian) months are established according to the regular order of the seasons, based on the movement of the sun in the zodiac signs; they take into account the varying duration of the days and nights of each month, the observation of stars visible at all times, and those that hide for a determined period. As we have explained already, these months are twelve in number, between Téchi'in and Héïloul. Each season consists of four months; they are neither incomplete nor movable like ours. Each of these months corresponds to a zodiac sign. Atrabiliousness dominates in Héïloul and during the two Téchrin (September, October, November); phlegm in the two Kanoun and Chebat (December, January, February); blood, during Adar, Niràn, and Ayiar (March, April, May); bile, during Hazirân, Temouz, and Ab (June, July, August). Héïloul has the zodiac sign of the Epi; Téchrin I, the Balance; Téchrin II, the Scorpion; Kanoun I, the Sagittarius; Kanoun II, the Capricorn; Chebat, the Aquarius; Adar, the Pisces; Niçàn, the Aries; Ayiar, the Taurus; Hazirân, the Gemini; Temouz, the Cancer; Ab, the Leo.

In one of the following chapters, we will briefly discuss the elements, seasons, foods, and drinks specific to each time of the year, as well as other related topics. (See Volume IV, Chapter LX.)

CHAPTER LX.

ARAB SAYINGS ABOUT THE NIGHTS OF THE LUNAR MONTHS, ETC.

The Arabs composed a dialogue in which they inquire, through questions and answers, about the varying degrees of light shed by the moon and its different phases. Here is what they narrate: "The moon was asked: Who are you, O daughter of a night? She replied: I am like the milk of a goat whose mother dwells in an arid plain (I am nothing). — What do you become on the second night? I am like the vain arguments of two parties, inspired by slander and falsehood. — What do you become on the third night? I am like the conversations held by women gathered in groups, or (according to another version) my stay is of short duration. — What do you become on the fourth night? I am like the milk of a camel that has not been satisfied in the pasture. — What do you become on the fifth night? I am like speech and friendship (meaning, I do not last long). — What do you become on the sixth night? (I am told) to walk and lay down. — What do you become on the seventh night? I am a yellow light shining on the horizon, or (according to another version) I travel at dusk. — What do you become on the eighth night? I am the star of lovers, or (according to another version) I resemble the bread that brothers share. — What do you become on the ninth night? In me is found onyx (I am speckled with black and white). — What do you become on the tenth night? I bear witness to the sincerity of dawn (referring to what Orientals call soubh-sadik). — What do you become on the eleventh night? I am seen in the evening, I am seen in the morning. — What do you become on the twelfth night? I ensure the traveler's journey in the desert and in the cities. — What do you become on the thirteenth night? I am the full moon whose brightness dazzles the eyes. — What do you become on the fourteenth night? I have all the brightness of youth and I am illuminated like a cloud. — What do you become on the fifteenth night? My growth stops and my life flows away. — What do you become on the sixteenth night? I diminish at the time of my rising and my setting. — What do you become on the seventeenth night? I am the mount of the poor exhausted by hunger. — What do you become on the eighteenth night? I stop briefly and I soon disappear. — What do you become on the nineteenth night? I am modest and I am slow to appear. — What do you become on the twentieth night? I rise at dawn and show myself in the morning. — What do you become on the twenty-first night? I have traveled a long distance before showing myself. — What do you become on the twenty-second night? I am the flame of battle, the lion of war. — What do you become on the twenty-third night? I am like a bundle of fire in the middle of the night. — What do you become on the twenty-fourth night? I rise mutilated and I no longer illuminate the darkness. — What do you become on the twenty-fifth night? During these nights, I am no longer the full moon or the crescent. — What do you become on the twenty-sixth night? The end of my course is near and my hopes are dashed. — What do you become on the twenty-seventh night? I approach the goal and I have lost my splendor. — What do you become on the twenty-eighth night? I rise in the morning, and by noon I become invisible. — What do you become on the

twenty-ninth night? I precede the rays of the sun and I stop briefly. — What do you become on the thirtieth night? I am a crescent that advances and disappears immediately."

The Arabs called the first three nights of the month "the three gourar"; the next three nights, "djahr"; the next three nights after that, "douwar"; the following three nights, "bicl." In the second half of the month, the first three nights were called "dourâ"; the next three nights, "doulam"; the following three nights after that, "mouhak." According to another version, the nights of the month had the following names: the three "hélai," the three "kamar," the six "nokal," the three "bicl," the three "dourâ," the three "doulam," the six "hanadis," the two "dadiân," and the (last) night "mouhak."

The Arabs gave different names to the moon. The new moon, from its appearance until it had not yet rounded, was called "hélai"; when it was full, "kamar"; when it shone surrounded by a thin circle, "komaïr." Amr, son of Abi-Rébyâh, said: "When the small moon (komaïr), twenty-five nights old, appeared on the horizon, the young girls said to it: Rise up. On the thirteenth of the month, it reached its full development; this night is called the night of equality (sawâ). The night of the fourteenth is the night of the "bedr," full moon. The word "bedr" is used to describe an adolescent who has not yet reached puberty; of the eye, it is said to be "hadrah" or "badrah" when it is as sharp as that of a horse. The nights called "bid," white, are those of the thirteenth, fourteenth, and fifteenth. The "dourâ" nights were named thus because they are dark at the beginning and then become luminous. The term "mouhak" applies to the moon when it is not illuminated by the sun; "sawad" when it is hidden by the sun and behind that star. The word "haddjara" is used when it is surrounded by a thin and thickness-less circle. The word "aftaka" means that the moon's rays shine through the clouds. Any dark night is called "hindis"; the luminous nights are called "zohr," from the word "zohret," which means whiteness.

CHAPTER LXI.

ON THE INFLUENCE OF THE SUN AND MOON ON THIS WORLD; SUMMARY OF OPINIONS EXPRESSED IN THIS REGARD, AND OTHER DETAILS RELATED TO THIS SUBJECT.

The scholars of Greece and other countries are unanimous in recognizing that the moon exerts a notable influence on all beings before us, but one that is nonetheless inferior to that emanating from the sun. The influence of the moon comes immediately after; it regulates the course of the months, and its movement determines their phases; it acts in a more direct and palpable manner on the animals that inhabit the sea. It is the moon that causes plants to sprout and fruits to swell. It fattens animals and subjects women to the periodic flow for a determined time. There are

different opinions on the formation of the fetus in the womb. Those who maintain that the world is eternal argue that the creative faculty exists in the semen of man and that the embryo is formed both by this semen and by the blood of menstruation. According to others, the womb contains a mold in which the embryo is shaped. Galen, in his treatise on seminal fluid, says, on the authority of Hippocrates, that semen has both an active and passive role in the procreation of the fetus. On the contrary, the author of the "Logic" (Aristotle) believes that semen is solely active and that the germ comes from the blood of menstruation in the impregnation. "The semen," he says, "gives the blood a sort of movement, then it changes into animated substance and finally leaves the womb." Galen argues that the fetus is formed by the sperm, which attracts to itself the blood of the periodic flow as well as the vital spirit from the veins and arteries; in short, that it owes its life to the combination of semen, the blood it aspires, and the air that comes to it through the arteries. This physician adds: The fetus is subject to the laws that govern the formation of the plant, and nature, after creating it from a mixture of semen and blood, develops it as it does the plant. Just as the seed needs to stay in the earth to draw the juices that nourish it, so too does the human germ need the womb. The blood vessels are for this germ what the roots that penetrate the soil are for the plant to draw nourishing juices. Finally, just as the seed gives birth to the stem, which in turn gives birth to the mother branches, and these branches to branches that gradually produce new shoots to the ends of the plant, so too, following the same law of development, from the body of the fetus arise three branches, each analogous to the roots of the plant.

This physician also says that the fertilizing seed possesses by itself its power of locomotion and that the fetus is formed by the union of the sexes and the blood of menstruation. The same author, citing Empedocles, teaches us that the organic molecules of the germ are distributed in the semen of both male and female, and that the venereal appetite drives them to combine. This theory is found in the great work of Empedocles, where this scholar expounded his system of the composition of the world, the union of the soul with the world proper to it, and other similar opinions. Some supporters of the eternity of the world have argued that members of the human body emerge from very subtle and organized molecules, each of these members being formed as such, that they flow into the womb, nourish themselves there, and eventually develop and form the fetus. According to others, these molecules, as they emerge from the male body, encounter certain substances in the womb and the female semen at the moment of impregnation, and from their combination, the fetus is born. This is why, they say, the child resembles its father in the general conformation of its members and recalls the traits of its father and his paternal family. It is because of the resemblance that exists overall between children and

fathers, and taking into account this analogy of traits, that physiognomists distinguish between authentic genealogies and false ones. At least this is what is authorized by jurists who link the search for genealogies to the study of "kiafet." We have already spoken of this art and have dedicated a particular chapter to it.

The manner in which the fetus forms in the mother's womb, its origin, substance, its transformations from a drop of sperm to a clot of blood, then into a lump of flesh until it reaches its full development, all these questions have given rise to lengthy discussions, especially among dualists (Manicheans), and among ancient and modern scholars. But we cannot speak of them here without deviating from the main subject of this book.

The conclusion of all that has preceded, before which reason must bow, is that which God Himself has revealed in His book: "He it is who forms you in the wombs of your mothers as He pleases. There is no other god but Him, the Mighty and Wise God." (Quran, III, 4.) God has not given us the explanation of this mystery and its first cause; He has reserved the knowledge of it for Himself and has manifested to us His providence, from which flow His unity and His knowledge, through the proofs of wisdom that He has deigned to reveal to His servants. In another passage, God says: "O men, if you doubt the Resurrection, know that We created you from dust, then from a drop of sperm, then from a clot of blood which became a piece of flesh, sometimes formed, sometimes unformed. In order to demonstrate to you our power, We deposit in the wombs of the mothers what We will, until the appointed term, and then We bring you forth as infants at the breast. You then reach the age of virility; some die, others reach extreme old age, etc." (Quran, XXII, 5.)

Among the scholars of antiquity and the legal experts of the modern age, the action of the sun and the moon and their influence on this world have given rise to long dissertations. All have proposed a theory and attributed distinct properties to the two luminaries. They have studied the effects produced by the second luminary, that is, the moon, which manifest in the ebb and flow on the coasts of China, India, Abyssinia, and Yemen, as we have previously mentioned. They have studied its influence on minerals, the brains of animals, and all plants; the phenomena of development determined by the full moon and the opposite phenomena in its waning period; and finally, the crises that occur in the sick on the seventh, fourteenth, and twenty-first day of the illness. Indeed, the moon appears in four different aspects, which are the most constant forms of its revolution: the semicircular form, the full moon, the waning semicircular form, and the syzygy. Each of these phases lasts for seven days; during the first seven nights, half of its disc is visible; on the fourteenth night, it is full; on the twenty-first night, it has decreased by half, and on the twenty-eighth night, it disappears. The same goes for the

days of crisis; according to supporters of this doctrine, the crises on the seventh, fourteenth, twenty-first, and twenty-eighth days are favorable; they also include as such the days when the moon has only half of its disc, because these four forms are the regular and constant divisions of the whole. The opponents of this system reject these demonstrations and argue that morbid crises are determined by humors, by the effect of the four elements, and by other causes that we have attempted to elucidate in our book "Degrees" and in the work entitled "Principles and Compositions"; we have provided other details on the influence of the sun and the moon there.

In our historical Annals, one can see the arguments that prove the spherical shape of the sky, its circular rotation with all the planets it contains. We have demonstrated in this book that the earth, in all its parts, continents and seas, has the shape of a sphere; that the terrestrial globe is fixed like an axis at the center of the sky, and that, due to its smallness, it has in the universe only the value of a point in the circle. We have described the quarter of the world inhabited, the action that the revolution of the sky exerts there, the succession of nights and days, the properties possessed by this inhabitable part of the earth, the countries where the sun remains on the horizon for several months in a row and disappears for months. In the same work, one finds all these details corroborated by the clearest and most direct arguments, and opinions related to the same questions. We have also described the shape of spheres and celestial bodies; we have tried to prove that the earth, being of circular shape, is located in the hollow of the sphere like the yolk in the egg; that the atmosphere attracts the light elements of bodies, while the earth attracts the heavy bodies, acting as the magnet stone whose property is to attract iron. As we demonstrate in the same book, the earth is divided into two halves, separated by the equator from east to west; this is, according to geographers, the total length of the earth, this line being the longest on the globe, like the zodiacal zone in the sky. In breadth, the earth extends from the south pole to the north pole above which the constellation of the Big Dipper gravitates. The roundness of the earth under the equator is thirty-six degrees (this is a mistake by Maçoudi, it should read three hundred sixty degrees).

The degree is worth twenty-five parasangs; the parasang, twelve thousand cubits; the cubit, forty-two fingers, and the finger six grains of barley placed side by side. This makes a total of nine thousand parasangs. In one of the preceding chapters, speaking of the earth, the seas, and the source of rivers, we have given the evaluation of the mile and the black cubit (Volume I,). Throughout this work, we speak of what comes to our mind or of what we find in books, gathering materials as we find them without discussing their value. Moreover, the relationship of the mile to the cubits, of the cubit to the fingers, has been explained earlier in the chapter concerning the earth and the seas (Chapter VIII).

Between the equator and each of the two poles, there are ninety degrees; this is also the extent of half of the earth in terms of its width. According to the same authors, the earth is inhabited in a space of twenty-four degrees from the equator; the rest is covered by the great sea. The quarter of the earth located to the north is populated; the southern quarter presents a desolate aspect due to the excessive heat prevailing there. The other half of the earth has no inhabitants. The inhabited quarter from north to south is divided into seven climates. Earlier, in describing the earth and the seven climates, we said that the number of cities, at the time of Ptolemy, the author of Geography, amounted to four thousand two hundred. The orientation (kihlah) of the peoples of the east, west, south, and north has been briefly outlined in our historical Annals. Abu Hanifah from Dainawer had dealt with this subject in his treatise. Later, Ibn Kutaibah took up the results of this work and inserted them into his book, presenting them as his own. This author frequently plundered the writings of Abu Hanifah, who holds a prominent place among the scholars. Ptolemy, author of Almagest, other ancient writers, and those born within Islam, such as Al-Khindi, the Beni-Mouneddjim, Ahmad ibn Tayeb, Ma'shalla, Abu Ma'shar al-Khwarizmi, Muhammad ibn Qutaybah al-Farghani in his book of the Thirty Sections, Thabit ibn Qurra, Tibrizi, Muhammad ibn Jabir al-Battani, and other scholars dedicated to the study of astronomy, have amassed valuable knowledge on this subject. We have borrowed only glimpses from them in this work, seeking above all the swiftness and conciseness of the narrative. In God is our support.